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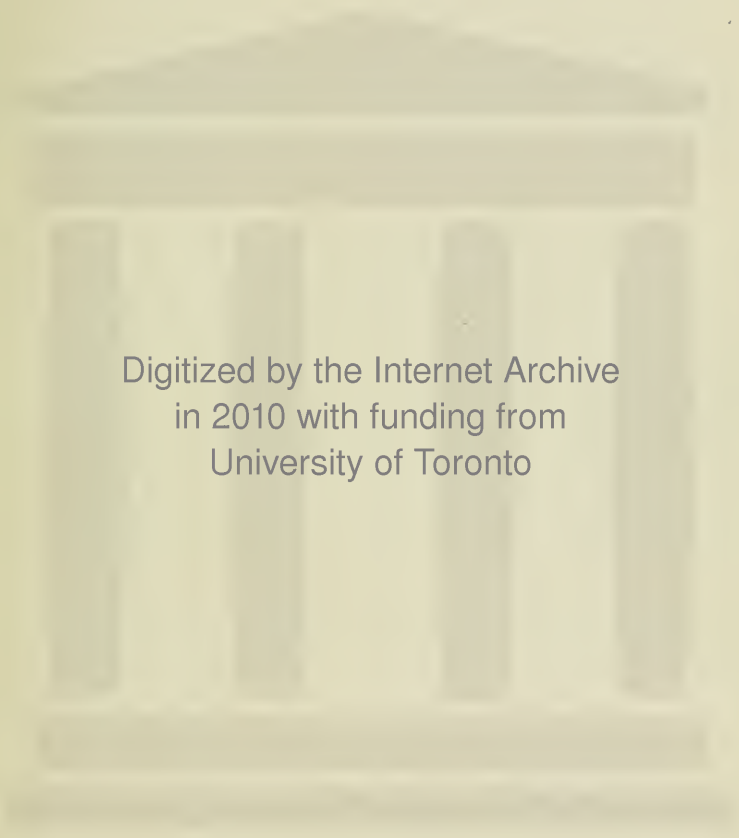
A PRACTICAL

HEBREW GRAMMAR

BISSELL



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PRACTICAL

INTRODUCTORY HEBREW GRAMMAR

ERRATA. — P. 6, col. 2 of Vocab., read \square for \blacksquare ; and *sin-ṭh*. — P. 7, l. 11, read *rē-šith*. — P. 15, add to Rem. under δ , *Cf.* 31. l. R. 4. — P. 16, § 7, Great $Zāqēpl = \varepsilon$ not α . — P. 27, in l. 5 of notes under Vocab., put mark of tone on penult of מִלְּפָנָיִם . — P. 50, 2. l. 2, take out dot from בְּ in the second word from the right. — P. 68, l. 11, first word on left, strike out lower dot in the *Šewā*. — P. 71, l. 11, put mark of tone on second word from the left. — P. 78, l. 11, first col., the dot is on the wrong side of \aleph . — P. 82, restore *Šewā* in the third word, fifth col. — P. 84, in the fourth col. of words, change בְּ to בֶּ . — P. 85, in place of "the Ho. and the Q. Perf." read "in Q., Ho. Perf., Hi. Impl." — P. 93, l. 18, change semicolon to period, and in place of what follows read: The contracted form given above occurs only as *K'thīb*: Gen. xxvii. 29. — P. 119, in third col. of words, change בְּ to בֶּ . — P. 125, third line from bottom, put a dot in the בְּ of the first word on the left; and in line 4, strike out *Šewā* under \aleph in fifth word from the left. — P. 126, under בְּ in Vocab., insert בֶּ *m. strength*. — P. 134, under *Words to be Distinguished*, l. 2, read בְּ (*m.*) for בֶּ (*estr.*); and in second col., near middle, transpose *subs.*, and just below change בְּ to בֶּ .

I would respectfully suggest to teachers that after the Grammar proper has been finished, and its vocabularies and forms thoroughly mastered, the student be given at once, and continuously, sight-reading in the Bible in connection with the regular lesson; and that what is found on pp. 123-134 be taken up in occasional lessons, or after a review of the Grammar.

Hartford, 1891.

E. C. B.

HARTFORD, CONN.

THE HARTFORD THEOLOGICAL SEMINARY

1891

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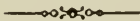
PRACTICAL

INTRODUCTORY HEBREW GRAMMAR

BY

EDWIN CONE BISSELL

PROFESSOR IN HARTFORD THEOLOGICAL SEMINARY



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PREFACE.

THIS Grammar differs from other primary Hebrew Grammars chiefly in two respects: its compactness of form — attained, it is believed, without loss of important matter — and the facilities it offers for acquiring, during the study of the grammatical principles, a choice Hebrew vocabulary. All words used in the Hebrew Bible over fifty times, the most of those used between twenty-five and fifty times, and not a few of those, of connected roots, used less than twenty-five times are here found, and they are the only Hebrew words employed in the book. Seven hundred of them are made use of in Parts 1 and 2, and three hundred in the additional Exercises (pp. 123–130). It is, of course, to be expected that the student will make special effort to memorize these words as they occur; but the process, it is confidently hoped, will be greatly facilitated by the structure of the Grammar itself. 1. The words are arranged in the several Vocabularies under their respective root-forms. 2. They are very generally accompanied by notes and mnemonics for the purpose of calling special attention to them and fixing them in mind. 3. They are used in the illustrations of principles; in the various tables of inflected forms; and, all of them, in the Exercises for translation. 4. Attention is repeatedly called to them by a careful system of cross references. 5. An alphabetical list is given (pp. 118–120) to serve as a test of the student's acquaintance with the Vocabularies already gone over, as well as for general reference. 6. The Exercises for translating Hebrew into English are purposely placed apart from the Vocabularies in order to encourage independence of them. 7. And, finally, in Ap. ii. (A) about six hundred of the words are associated together in the form of synonyms; and (B) three hundred of similar form or sound are discriminated from one another. Among many advantages of this method, it has been found that, without any considerable increase of the time required to master the principles of the Grammar, the student, while so engaged, has also made a fair beginning in the much neglected departments of Hebrew etymology and synonymy; and, still better, acquired a vocabulary sufficient to enable him to read at sight in the historical books of the Bible. The use of mnemonics is simply incidental to the general plan; but, far-fetched and even ridiculous as some of the suggestions are acknowledged to be, they have proved, after an experience of some years, very effective for their purpose. The only other systematic attempt of the kind with which I am acquainted is that of Stier (*Hebräisches Vocabularium*, Leipz., 1871), who, however, used the system to a very limited extent.

In the arrangement of material, especially of §§ 14-37, I have aimed to be practical rather than strictly scientific. A smaller type has often been made use of for subordinate matter ; but very little has been inserted in the body of the work for mere reference.

In the Exercises and in the illustrations of rules, I have sought to confine myself to strictly Biblical expressions. Large use has been made throughout of the inductive principle in the form of presentation.

In treating of the Accents, on the basis of the well-known works of Professor Wickes (Oxford, 1887, 1881), the subject, it is hoped, has been somewhat clarified and simplified. This section, however, might well be omitted until the rest of the Grammar has been learned.

The slight changes made in the nomenclature and classification of the Verb are in harmony with the expressed opinions, if not with the actual practice of some of the best recent grammarians.

The references by numbers, in the Exercises and Word-list, to the Vocabularies, and in the Vocabularies to the appended notes, will be readily understood. The absence of an index will, perhaps, be less keenly felt, in view of the unusually full Table of Contents, which, it is thought, will serve important practical uses both of the student and the teacher.

A chapter, to conclude the work, on the formation of Hebrew words was begun, but subsequently abandoned on reading Strack's notice of the investigations of Professor Barth of Berlin, still in progress, in this department (see *Theol. Literaturblatt*, 1890, Nr. 18). They seem likely to make necessary an entire reconstruction of what has hitherto been thought and written on the subject.

It is doubtless too much to expect that other instructors in Hebrew will always agree with me in what has here been said or purposely left unsaid, especially touching points on which they fail to agree with one another. Those most familiar with recent Hebrew grammatical literature will readily discover that I have been much influenced by the grammars of Gesenius-Kautzsch (25th ed., Leipz., 1889), König (Leipz., 1881) and Strack (3d ed., Berlin, 1890), my large indebtedness to whom I gladly acknowledge.

I wish, also, to give expression to a warm sense of gratitude to numerous colleagues, who, having received advanced sheets of my grammar, have materially aided me with friendly criticisms and valuable suggestions.

EDWIN CONE BISSELL.

HARTFORD, March 2, 1891.

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PART I. — CHARACTERS AND SOUNDS.



§ 1. THE ALPHABET.^a

FORM.	NAME.	EQUIVALENT.	NUMERICAL VALUE.
א	'Āleph	'	1
ב	Bêth	bh, b	2
ג	Gîmel	gh, g	3
ד	Dâleth	dh, d	4
ה	Hē	h	5
ו	Wāw	w	6
ז	Zāyin	z	7
ח	Ĥêth	ĥ	8
ט	Ṭêth	ṭ	9
י	Yôdh	y	10
כ and ך	Kaph	kh, k	20
ל	Lâmedh	l	30
מ and ם	Mêm	m	40
נ and ן	Nûn	n	50
ס	Şâmekh	ş	60
ע	'Āyin	'	70
פ and ף	Pê	ph, p	80
צ and ץ	Çādhê	ç	90
ק	Qôph	q	100
ר	Rêš	r	200
ש or שׁ	Śin or Šîn	s, š (sh)	300
ת	Tāw	th, t	400

^a REM. — The perpendicular stroke is used everywhere to mark the tone when it is on the penult. Rules for the vowel sounds are given in § 2.

§ 2. THE VOWELS.

1. From the three primary vowel sounds, *a*, *i*, *u* (pronounced *ah*, *ee*, *oo*), the remaining vowels arose. Their various modifications, taking place in Hebrew, are shown in the following table. A vowel having no mark above it represents its short sound.

From <i>a</i> came	From <i>i</i> came	From <i>u</i> came
â (= a + a)	î (= i + i or i + y)	û (= u + u or u + w)
ā (lengthened by tone)	ê (= a + i or a + y)	ô (= a + u or a + w)
é (see next table)	ē (heightened by tone)	ō (heightened by tone)
e (see next table)	e (by deflection or the shortening of ē)	o (by deflection)
i (by thinning)	ě (shorter form)	ö (shorter form)
ĩ (shorter form)	e (shortest form)	° (shortest form)
ē (shortest form)		

2. Of these vowels those marked with the circumflex accent (*â*, *î*, *ê*, *û*, *ô*), being long either by nature or contraction, are no longer changeable. The rest are subject to the changes noted.

3. ¹ קָאָם *qam*. ² מַה, מֵה, מוֹה. ³ לֹ, לוֹ, מִי, מֵ.

Originally the Hebrew had no characters to represent the vowel sounds. There were four weak consonants, however, which served the purpose to a limited extent (י, ך, ם, ן), and are generally known as "vowel letters." ן stood for any vowel, but generally represented the *a* sound in the midst of a word.¹ ך at the end of a word stood for any vowel sound except *i* and *u*²; while י represented *u* or *o*, and ם *i* or *e* either in the midst or at the end of a word.³ These characters being found ambiguous and insufficient by later Jewish scholars, a system of vocalization was invented (A.D. 600–800) for the purpose of fixing and preserving the traditional pronunciation. On introducing this change the use of the so-called vowel letters was not discarded, nor the consonantal text disturbed. The new system was simply combined, as far as possible, with the old. A vowel represented both by a vowel letter and one of the new characters was said to be fully, by the latter only, defectively written. The characters adopted, with their names, sounds, and quantity, were as follows (see § 1. r.):—

CLASS.	CHARACTER.	NAME.	SOUND.	QUANTITY.
A	◌ַ	Qāmeç	<i>a</i> in father	ā or â
	◌ָ	“	“ “	â
	◌ֶ	Pāthah	<i>a</i> in fat	a
	◌ֵ	Hātēph-pāthah	“ “ (but shorter)	ă
	◌ִ	Šewâ	<i>e</i> in below	e
I	◌ִ	Hîreq	<i>i</i> in pin	<i>i</i> and (sometimes) î
	◌ֵ	“	<i>i</i> in ravine	î
	◌ֶ	Çerê	<i>e</i> in prey	ē and (sometimes) ê
	◌ֵ	“	“ “	ê
	◌ֶ	Seghôl	<i>e</i> in met	e
	◌ֵ	“	<i>e</i> in there	é
	◌ִ	Hātēph-seghôl	<i>e</i> in met (but shorter)	ě
	◌ִ	Šewâ	<i>e</i> in below	e
U	◌ִ	Šûreq	<i>u</i> in true	û and (rarely) u
	◌ֵ	Qibbûç	<i>u</i> in put	u and (often) û
	◌ֶ	Hôlem	<i>o</i> in note	ō and (often) ô
	◌ֵ	“	“ “	ô and (rarely) ȝ
	◌ֶ	Qāmeç-hātûph	<i>o</i> in on	o
	◌ֵ	Hātēph-qāmeç	“ “ (but shorter)	ȝ
	◌ִ	Šewâ	<i>e</i> in below	e

REM. 1. — The character é will be used for ◌ֵ only. By consulting the former table it will be observed that it is represented as coming from *a* (others say, *ay*). It is found in such combinations as גְּלִינָה *g^e-lé-nāh*, רֵבְרִיָּה *d^e-bhā-ré-khā*. The Seghôl in the word יִגְלֶה (= יִגְלֵה) *yigh-leh*, is really equivalent to it; but it will be found sufficient for practical purposes to represent all other forms of Seghôl by *e*, including two other forms from *a*, — as that in the first syllable of מֶלֶךְ (from מֵלֶךְ) *me-lek*, and of יֶדֶחְכֶּם *yedh-khem*, compounded of דֶּךְ and כֶּם, — as well as the form from *i* or *ē*.

REM. 2. — The character ◌ַ, it will be seen, stands both for Qāmeç and Qāmeç-hātûph. Many times they are distinguishable only after one has become familiar with the derivation of words. In general, it may be said that the sign ◌ַ = *o* only when the vowel concerned was originally *o*. The following rules cover most of the cases of its occurrence. The sign ◌ַ = *o* (1) in a toneless closed syllable (הֶכְמָה *hokh-māh*); (2) before a guttural with ◌ַ, or before another *o* (הֶעֱמָה *ho-'ô-mādh*, הֶעֱמָה *ho-'om-dhū*) excepting the article; (3) in the two

abnormal plural forms קְרָשִׁים (*qo-dhā-sīm*), שְׂרָשִׁים (*šo-rā-sīm*). In No. 3 $\overline{\text{v}}$ (o) is used for $\overline{\text{v}}$ (ō), for which, in turn, $\overline{\text{v}}$ (e) might have been expected. There is some degree of ambiguity, it will be noticed, attaching to several other characters ($\overline{\text{v}}$, $\overline{\text{v}}$, $\overline{\text{v}}$, $\overline{\text{v}}$); but it will practically disappear when the laws of the syllable come to be understood.

4. ¹ כִּי *kî*. ² אֵוֹ הֶחֶק *hōq*, צֵאֵן *ṣ'ôn*. ³ ׀ = wō, not ō. ⁴ יְהוָה *Y^e-hō-wāh*. ⁵ יְהוָה *Y^e-hō-wāh*. ⁶ שֵׁנָא *sō-nē*. ⁷ שֵׁדָד *šō-dhēdh*, תַּפְּשׁ *tā-phōs*.

The vowel signs, except in a few cases, are written directly under the consonants to which they belong and after which they are pronounced.¹ Šûreq is always found in the bosom of ך (ך). The same is true of Qāmeç or Šewā with a final Kaph (ך, ך). Hōlem when accompanied by ך, as a vowel letter, should be found over its right side; when without ך, it is placed over the left of the letter with which it is pronounced, or over the right of the following letter.² When ך is a consonant and Hōlem is used with it, it should be placed over its left side.³ The character ך will be ō-w if the preceding consonant have no other vowel and ך—being used as a consonant—have a vowel under it.⁴ In some texts, when ך is a consonant and Hōlem is used just before it, it is placed over the left of the preceding letter to which it really belongs.⁵ With the letters ן, ן, a defectively written Hōlem may coincide with the dot ("diacritical point") of these letters respectively. It is then dropped, the one point answering both purposes.⁶ When the vowel in this form is used in connection with these letters and does not coincide with the diacritical point, it is placed over the right or left limb, as may be required.⁷ Still another exception will be found to the rule that vowels are placed under the consonants after which they are pronounced in Páthah furtive (§ 5).

5. ¹ אֲדָנִי *'Ā-dhō-nāy*, אֲלֹהִים *'Ē-lō-hīm*, הֲלִי *hō-lî*. The sign $\overline{\text{v}}$ (simple Šewā), it will be observed, is common to the three principal vowel sounds. Each class of vowels has also a Hātēph, otherwise known as "composite Šewā," being compounded of a simple Šewā and one of the vowels $\overline{\text{v}}$, $\overline{\text{v}}$, $\overline{\text{v}}$. The Hātēphs are chiefly used, instead of simple Šewā, with guttural letters,^a

^a The Hātēphs (׀, ׀ only) are found with other letters than gutturals: (1) when the same consonant is written twice in the midst of a word, and the first would naturally receive a vocal Šewā; (2) sometimes with ן and ך after long vowels and just before the tone; (3) with the sibilants directly after the conjunction ך; (4) occasionally after *i, a, o* (Baer, Gen. xxxii. 18) under a sibilant, liquid or ק. Hātēph-qāmeç, when used with other letters than gutturals, is chiefly found with the sibilants or the emphatic consonants ן, ק.

especially in the first and second syllables before the tone, to give them a more distinct vocal sound and facilitate their pronunciation.¹

אֲדוֹן 'ā-dhôn, *m.* lord. אֲדֹנָי 'Ā-dhō-nāy, *Lord.*

אוֹ¹ *adv.* or.

אֱלֹהֵי 'Ē-lō-ah, *m.* God; *pl.* אֱלֹהִים 'Ē-lō-hîm.

אִם (interrog. and optat. particle) if, or; כִּי *conj.* that, when, because. כִּי-אִם but, unless, except.

אֶת² (אֶת־) *prep.* with; also sign of definite accus.

אֲחוּץ³ *adv.* without, on the street.

הֲלֹהִי⁴ hā-lāh, be weak, sick. הֲלִי^a hō-lī, *m.* sickness.

הִקֵּם⁵ *m.* statute; *pl.* הִקְיָם huq-qîm. הִקְיָה huq-qāh, *f.* statute.

כֹּל⁶ (כֹּל־) kol *m.* every, all, whole; *adv.* wholly.

מְאֹד⁷ m^e-ôdh, *m.* force; *adv.* very, exceedingly.

עֲזָא⁸ *f.* flock (of sheep or goats).

שָׂנְאָה⁹ sâ-nē, hate. שִׁנְאָה† sin'-āh, hate.

שָׁדַד¹⁰ šā-dhadh, be strong, to desolate. שָׁד * *m.* force, violence.

תָּפַשׁ¹¹ tā-phas, seize, hold, set (in), overlay with.

¹ Its sound is that of the first letter of *or*. ² Its last letter is equivalent to the last two of *with*. ³ Pronounced nearly like the *pl.* of *coot*. ⁴ Suggests *cholera*, from *χολή*. ⁵ Has nearly the sound of *Coke*, the famous English jurist. ⁶ Corresponds partly in pronunciation with *whole*. ⁷ Approaches in sound and sense *mj oath*. ⁸ Sheep are not found in the frigid zone. ⁹ Begins with a *hissing* letter. ¹⁰ Is the root of 'שָׁדַד' *Šad-day*, a title of God: Gen. xvii. 1. ¹¹ Associate with *topaz* often *set in gold*.

Exercise. — 'ě-meth, bath, bēn, dām, d^e-mûth, hû', hă-lôm, tōbh, hōq, huq-qîm, hêq, dôr, šîr, yēš, yôm, kaph, min, 'im, çûr, yo-ô-madh, lé-khā.

REM. — In this exercise the circumflex accent represents a fully written vowel in Hebrew.

§ 3. THE SYLLABLE.

1. ¹ הוּיָא, אֶלֶף 'e-leph. ² מְאֹד m^e-ôdh. ³ יָאֵר ye'-ôr, הָלוֹם hă-lôm. A Hebrew word has as many syllables as there are full vowels, the Šewâs and Pathah furtive (§ 5) not being regarded as such.¹ Every syllable begins with a consonant, and may begin with two.² If a syllable begin with two consonants, the first will have under it a simple or composite Šewâ — the latter with gutturals — to aid in the pronunciation.³ Simple Šewâ in this place is said to be "vocal"

^a The sign * attached to a word indicates that it is used less than fifty times, the sign † that it is used less than twenty-five times, in the Bible.

to distinguish it from silent Šewā, which is found at the end of a syllable only and is not sounded. Vocal Šewā is always found and only found under the first of two consonants—other than a guttural—that begin a syllable.

REM. 1. — The conjunction ׀ when pointed with a dot in its bosom (י) is the sole exception to the rule that every syllable begins with a consonant.

REM. 2. — An exception to the rule for vocal Šewā is the numeral שתי two (for אשתי), Gen. iv. 19, where the Šewā is silent.

2. ¹ בּוּ, אָם. ² מַלְךְ, *malk*. ³ שִׁמְחָה, *sim-hāh*. *שָׁמְעֵנוּ* *šā-mā-nū*.
⁴ שָׁמַךְ, *sā-makh*, דָּלַת, *dalt* (original form of דָּלַת, *de-leth*).
⁵ רֵאשִׁית, *rē-šith* (contracted from רֵאשִׁית, *rē-šith*). A syllable may end either with a vowel or a consonant.¹ Only a final syllable can end with two consonants, and the last one, if sounded, must be a strong letter (one of the *B^e-ghadh-k^e-phath* or ק, ט).² An audible vowelless consonant, and generally ע, ending a syllable—other than the final—is provided with a silent Šewā.³ The same is true of final Kaph and of each of two audible consonants ending a word.⁴ “Audible” consonants are so named to distinguish them from the vowel letters (י, ו, ה, א) which, as already noted, generally become silent after homogeneous vowel sounds.⁵

3. ¹ יָד, *yādh*, שִׁמְחָה, *sim-hāh*, שִׁנְיָם, *šin-na-yim*. ² פָּה, נָא.
 אֶלֶף, *'e-leph*, אוּ. ³ מַיִם, *ma-yim*, סָמַךְ, *sā-makh*. ⁴ אִמְרָה, *'im-rāh*,
 חָכָם, *hā-khām*. A syllable ending in a consonant is said to be shut; doubly shut if that consonant be immediately followed by another consonant in the same word; sharpened, if these two consonants are the same letter repeated (seldom), or the same letter doubled by a dot in it, known as *Dāghēš forte* (§ 4).¹ A syllable ending in a vowel—as also ה, and א except in certain verbs whose first root letter it is—is said to be open.² The vowel of an open syllable must be long unless it have the tone, and a toneless syllable with a long vowel is open.³^b The vowel of a shut syllable must

^a There are a few instances where a silent Šewā stands under a *single* final consonant; but they are mostly those where one of the original consonants has been dropped: אֶתֶּ for אֶתֶּ. In Baer's text the final ת of the 2d *sing. fem. perf.* of verbs whose last root letter is א or ה has it.

^b The only open syllables having short vowels, even with the tone, are those which were originally doubly closed and have been opened by means of a short helping vowel (דָּלַת, *de-leth*, from an original דָּלַת, *dalt*) and the verbal suffix יָ—*á-ni*.

be short unless it have the tone, and a toneless syllable with a short vowel is shut.⁴

4. ¹ יָדְכֶם *yedh-khem* (your hand), נַעֲרָה *na-ä-rāh*. Besides open and shut syllables, there is what is known as the half-open, or intermediate, syllable.^a It has a short, toneless vowel, and its final consonant a Šewá, simple or composite. This Šewá is neither silent nor vocal, though approaching the latter, and is called medial. It need not be confounded with vocal Šewá, since the syllable which it (partly) closes has a short, toneless vowel. And when followed by the *Beghadhkephath* letters, it need not be confounded with a silent Šewá, since the dot (Dāghēš lene, § 4. 1) which is found in these letters when following a silent Šewá is omitted after a medial one.¹

REM. — A shut final syllable, with the tone, may have any vowel (*i* is found only in מִן, אִם, עִם, and certain apocopated verbal forms); a shut penultimate syllable, with the tone, has only *a*, *e*, and *ā*, *ē*, *ō*. In a toneless sharpened syllable only the vowels *a*, *i*, *u* can stand.

5. ¹ בֵּית. The principal tone in Hebrew words must be on one of the last two syllables, and is generally found on the last syllable.^b In this book, as heretofore, whenever the tone syllable is not final it will be indicated by a perpendicular line over the penult.¹

6. ¹ שִׂמְחָה she rejoiced. ² עֵינַיִם your eyes. ³ חֲכָמָה she was wise, חֲכָמָה wisdom. ⁴ הַחֲלִי the sickness. Méthegh (meaning *bridle*) is a small perpendicular line placed beneath a word, usually on the left of a vowel, to indicate a kind of lighter, secondary tone.¹ It is found (1) with the second syllable before the tone, if open; or on the third or fourth open syllable, if the second be shut²; (2) with a long vowel just before a pretonic vocal Šewá (useful for distinguishing Qāmeç from Qāmeç-hāṭūph in *this*

^a Half-open syllables arise from the dropping of vowels through inflectional and other changes; the preference of gutturals for the Hāṭēphs; the omission of Dāghēš forte, as with the article and ׀ copulative; and the composition of words with particles or fragments of words affixed or prefixed, though not לְ with the infinitive.

^b Words taking the tone on the penult are for the most part: (1) those whose last syllable has simply a helping vowel; (2) those having the local ending הַ, meaning *towards* or *into* a place; (3) those having certain light verbal and nominal suffixes; (4) those whose tone has been changed through the influence of ׀ consecutive (§ 18) or the Pause (§ 6); (5) those in which the tone syllable, if final, would be immediately followed by another tone syllable.

position)³; with any vowel before composite Š^ewā⁴; and (3) in numerous other cases when it is desired to indicate the distinct pronunciation of a vowel sound. The conjunction ך and is not subject to the first and second of these rules.

אֶלֶף¹ *m.* ox; *pl.* thousand.

בַּיִת² (*cstr.* בֵּית) *m.* house; *pl.* בָּתִּים *bâtîm*.^a

נֶמֶל³ recompense, perfect. נֶמֶל *c.* camel.

דֶּלֶת *f.* door (which swings).

חָכָם⁴ be wise. חָכֵם *adj.* wise.

חִכְמָה⁴ *f.* wisdom.

חֲלֹם⁵ *m.* dream.

יָרֵךְ⁶ *m.* river, (mostly) the Nile.

יָדָה stretch, throw out, praise. יָד *f.* hand (shut). יָדָה* *f.* praise.

כַּף *f.* hand (open), palm, sole (of foot); *du.* כַּפָּיִם.

מַיִם (*cstr.* מֵי) *m.* water.

נָא *part.* come! now! pray!

סָמַךְ⁷ support, *intrans.* lean.

עֵינַיִן (*cstr.* עֵינַיִן) *f.* eye, fountain; *du.*

עֵינַיִם; *pl.* עֵינֹת.

פֶּה (*cstr.* פִּי) *m.* mouth; *pl.* פִּיּוֹת, פִּיּוֹת.

רֹאשׁ *m.* head; *pl.* רֹאשִׁים (for רֹאשִׁים). רִאשׁוֹן *adj.* foremost, former. רִאשִׁית *f.* beginning, first, former.

שִׂמְחָה⁷ rejoice. שִׂמְחָה *f.* joy.

שֵׁן *c.* tooth; *du.* שֵׁנִים.

¹ The letter א has the form of a bullock's head, especially in Phœnician. Mn. "cattle on a thousand hills": Ps. l. 10. ² Good mnemonics for this and most of the other words of this list will be the respective letters of the alphabet ב, ג, ד, ה, ו, ז, ח, ט, י, כ, ל, מ, נ, ס, ע, פ, ק, ר, ש. The form of the letter as well as its sound is to be especially noted in each case. ³ The camel was so called because so complete and perfect an animal. ⁴ The wisdom literature of the Bible is often called the *hokhmāh* literature. ⁵ Suggests, though somewhat remotely, *hal-lucination*. ⁶ Suggests *y^e oar*. ⁷ Put here because it sounds like סָמַךְ; joy supports.

Exercise.— 'im, 'ēth, lô, hûç yhōwālî, 'Ēlôhîm, hālāh, kathábhtā, yarōnnû, yēšt, m^eôdh, wayyar', maçá'thā, dibbēr, huqqîm, simhāh, šébhā', 'alékhā, ná'ar, na'ārāh, šamáyim, dābhrāh, kullô, taphas, malkhêhem, ûlyamîm, šādhadh, ha'adhām, 'ênêkhem, 'abrahām, sānē', kan-phêhem.

REM.—The quantity of a vowel is not always given where, from foregoing principles, it should be known. The exercise will be useful also for placing the Š^ewās and Methegh, and distinguishing the half-open or medial syllable. The same letter repeated indicates a sharpened syllable.

^a The Dāghēš forte in the second letter of בָּתִּים is characteristic (§ 4. 2) and exceptional. Others would write the word *bâtîm*, making the Dāghēš a Dāghēš lene, which, however, would be equally abnormal (§ 4. 1).

§ 4. OTHER CHARACTERS USED WITH THE HEBREW TEXT.

1. ¹בְּנֵי־רַפְּתָה. ²חֵכֶם חֵכְמָה her wisdom. *Dāghēš lene* is the name given to a point already referred to (§ 1), which is put in the *Bēghadhkēphath* letters to harden them.^a It is used whenever these letters do not immediately follow a vowel, a vocal or composite Š^ewā, or a half-open syllable; in short, the least vowel sound.¹ The dot sometimes found in final ה (§ 1. 4), a few times also with נ (Gen. xliii. 26; Lev. xxiii. 17; Job xxxiii. 21; Ezra viii. 18), giving them consonantal power, is properly a *Dāghēš lene*, although it is commonly called *Mappiq*.²

REM. — In the case of a disjunctive accent on the preceding word (§ 7), or any other sufficient pause just before them, like the end of a chapter, section, or verse, these letters cannot be said to follow immediately a vowel sound.

2. ¹Except בְּתִים (§ 3. foot-note). ²כִּכְרֵךְ *kikkūr*, not *kikkhūr*. *Dāghēš forte* is a dot of the same kind placed in letters — the *Bēghadhkēphath* included — which are to be doubled in pronunciation.^b It is easily distinguished from *Dāghēš lene* in that it mostly immediately follows a full, though a short, vowel.¹ When it is used with the *Bēghadhkēphath* letters, it hardens as well as doubles them.²

REM. — *Dāghēš forte* is called *compensative* when it doubles the same consonant or assimilates two that are unlike; *characteristic* when it characterizes a grammatical form, whether the doubling be original or inflectional; *conjunctive* when it is placed in the first letter of a word for the purpose of joining it to the last vowel of a preceding word; *emphatic* when it is used to give strength to the tone syllable (mostly the penult); *firmative* when it is used with liquids to prevent a too slight pronunciation of the preceding vowel; *separative* when it is used in a letter having a vocal Š^ewā in order to render the latter more audible. Cases will be noted under each head as they may occur.

3. ¹לְמִים to waters, not לְמִים, with a *Dāghēš forte firmative* (see preceding note). *Raphe* (רַפֵּה) soft) is a horizontal line placed over a letter. It was originally intended for every letter destitute

^a In Baer's text the rule is usually followed that a *Dāghēš lene* should be put in every consonant after a guttural with a silent Š^ewā, as also in one which, beginning a word, is the same as that with which the word next preceding ends. The principle, however, has not been generally accepted.

^b *Dāghēš forte* is omitted from a final vowelless consonant (except אֵת, אֵת); often from certain consonants — mostly כ, ג, מ, ל, ו, י, and the sibilants — in the middle of a word with only a vocal Š^ewā under them; from the gutturals (generally including ר), in some of which the *Dāghēš* is then implied (possible in נ, ז, frequent in ח, ה), or compensation takes place by heightening the preceding vowel (§ 5).

of the kind of hardness indicated by a Dāghěš (or Mappîq). At present, however, it is principally used to show that the dot has been *intentionally* omitted.¹

4. ¹ מִן, בָּלַ, אֶת-, בִּי-אֵם. *Maqqēph* is a horizontal line placed between words, closely related in sense, in order to make them one word as it respects pronunciation and tone.¹

5. ¹ בְּרֵאשִׁית in (the) beginning. *Qerê* and *Kethîbh*. In the usual Hebrew text attention is called to different readings by means of a small circle placed over a word.¹ The suggested reading is found at the bottom of the page. The *vowels* of the word placed there, however, are used with the *original word* still found in the text. This original word is called the *Kethîbh*, i.e., what is written. The word at the bottom of the page, the *Qerê*, i.e., what is (suggested to be) read. The circle is also used to call attention to any critical remarks made in the margin. In the case of a few words of very frequent occurrence, the word in the margin—whose vowels have been used with a word in the text—has been omitted. This is called a perpetual *Qerê*.^a

6. ¹ בִּינְיָהּ between thee. The second י is superfluous. Special dots (*Puncta extraordinaria*) are found above certain words in fifteen passages (ten in the Pent., as in Gen. xvi. 5).¹ In some cases they indicate that the letter or letters of a word over which they stand are to be omitted; in others, their meaning is no longer clear.

7. The end of a verse is marked in the Hebrew Bible by two dots (∴) called *Šôph Pāšûq* (i.e., end of the verse).

בְּכָר¹ *f.* circuit, plain, talent, loaf.
 בְּכָסֶה² cover. כָּסֶה (or כָּסֵא) *m.* stool,
 throne.
 כָּתַב³ write.
 קָרָא⁴ call, read, proclaim.

קָרָה⁵ (and קָרָא) meet. קָרְיָה* *f.* city.
 רָפָא⁶ soften, mitigate, heal.
 רָקַה*⁷ sink down, (causative) let
 sink, let go.
 שָׂק *m.* sackcloth.

¹ R. כָּרַר (כָּרַר) to go around. The meanings of the noun are all closely related to this idea. It suggests *car*. ² Suggests *case, in-case*. The throne

^a The examples of perpetual *Qerê* are (1) הוּא (in Pent. only), for which הוּא is read (as in Gen. ii. 12); (2) יהוה, for which אֲדָנִי is read, unless the two words are found together, when the vowels of אֱלֹהִים are given to the former as far as applicable (as in Gen. ii. 4); (3) נָעַר (in Pent. only as feminine), for which נָעָרָה is read (as in Gen. xxiv. 14); (4) יְרוּשָׁלַם, for which יְרוּשָׁלַיִם is read (as in Josh. x. 1); (5) יִשְׁשֹׁכֵר, for which יִשְׁכָּר is read (as in Gen. xxx. 18); and apparently (6) the numerals שְׁתַּיִם, שְׁנַיִם, for which שְׁנֵי and שְׁתֵּי are respectively read (as in Ex. xxviii. 21).

was so called probably from its canopy. ³ Mn. *Kethibh*. ⁴ Mn. *Qerê*. ⁵ To be associated with the preceding, whose form it often takes. ⁶ Mn. *Raphe*. ⁷ Mn. "*Rephaim*" (*r'phā'im*, *ir. pl.* of רָפָה), the stretched out, lifeless (in Sheol).

Exercise.—báyit, kap, peh, gamāl, kōl, kol, 'ādōn, ḥakām, 'ēt, 'ak, mišpāt, btōk, ḥelqkā, yēšt, mamléket, ykattēb, tdabbēr, mdubbār, šabbāt, wayyinnāgpû, lipnê, hiṭṭāh, lamáyim.

REM. — The pupil is expected to determine for himself, in this exercise, the quantity of some of the vowels, where Šwā is required, and whether a *B'ghadhk-phath* letter should be hard or aspirated.

§ 5. THE GUTTURALS AND QUIESCENT LETTERS.

1. ¹ הַחֹשֶׁךְ (for הַחֹשֶׁךְ) the darkness. ² הַשֵּׁלֶף not הַשֵּׁלֶף, בְּרֵךְ not בְּרֵךְ, בְּרֵךְ not בְּרֵךְ. Of the guttural letters (ע, ה, ח, ס), ע represents a sound similar to that of ס, but firmer; and so ח with respect to ה. The last two letters are stronger gutturals than the former two. All are peculiar, first, in that they cannot be doubled by receiving a Dāghēš forte. It may be implied, however, i.e., simply left out without producing any change in the word. This occurs often with ח, ה, less often with ע, and sometimes with ס.¹ When Dāghēš forte would naturally be called for in these letters and it is *not implied*, there is compensation made for the omission. The short vowel preceding the guttural is heightened (a to ā, i to ē, u to ō). In other words, such vowels come to stand in an open, instead of a sharpened, syllable, and are accordingly changed to the corresponding tone long vowel.²

2. ¹Not נְעַמַּד, הֶעֱמַד but נְעַמַּד, הֶעֱמַד (*ho'ōmadh*). ²Not חֶמַּח but חֶמַּח, not אֶלֶף but אֶלֶף. A second peculiarity of the gutturals (ע, ח, ה) is that they prefer the *a* class of vowels about them and require — or ֿ when final. Hence (a), before these gutturals not final, *i* and *u* are generally changed to *e* and *o*, and, less frequently, after them.¹ (b) Any short vowel but — with these gutturals when final is changed to —. And (c) after any long vowel with a final guttural except ֿ the vowel — steals in (Pathaḥ furtive), to be sounded before the guttural. Such Pathaḥ cannot take the tone, and, of course, disappears when additions are made to the word.²

3. ¹הָלוֹם; נַעְמָד not נַעְמָד. ²Not בְּהָלוֹם but בְּהָלוֹם in a dream. A third peculiarity of gutturals is that they require in place of a simple Šewā (vocal) a composite one, chiefly Pathah. They may take a simple Šewā silent; but here too, in many cases, a Hāṭēph is preferred. If a Hāṭēph be taken in place of a silent Šewā, it will be homogeneous with the preceding short vowel (ֿ corresponding to ֿ, ֿ to ֿ, ֿ to ֿ, i.e., o), and the syllable in which it stands will be half open.¹ On the same principle, if a letter preceding a Hāṭēph is to be supplied with a vowel, it will take a short one corresponding with the Hāṭēph.² From this fact is derived the rule found in some grammars that a guttural letter points itself and the letter next preceding, and *vice versa*. For the pointing of a consonant before a guttural with o, see § 2. 3. r. 2.

4. ¹אָם. ²נָא. ³לֶאֱכֹל to eat. ⁴יָצָאתִי or יָצֵאתִי I have gone forth. The letter א has consonantal power (and is treated as a guttural) only at the beginning of a syllable.¹ At the end of a syllable² (except in certain verbs whose first letter is a guttural and when protected by a Hāṭēph in a half-open syllable³) it coalesces with the vowel next preceding, making it long and the syllable an open one. Occasionally the א in such cases disappears entirely.⁴

REM. 1. — א may also lose its power as a consonant when following another consonant with vocal Šewā or a Hāṭēph, merging them in its own or a homogeneous long vowel, in which it then itself quiesces after that consonant (לְאֵלֹהִים for לְאֵלֹהִים, לְאֵמֶר for לְאֵמֶר or לְאֵמֶר, לְאֵלֹהִים for לְאֵלֹהִים, בְּאֵדְנִי for בְּאֵדְנִי).

REM. 2. — A final א following a letter having silent Šewā is said to be *otiant*, and is ignored in pronunciation (אֶתְּ הֶתְּ).

5. ¹הֶרֶאֵשׁ not הֶרֶאֵשׁ the head; בְּרָכָה she blessed. The letter ר approaches the gutturals in some of its peculiarities. It takes Dāghēš forte only exceptionally, compensation being almost exclusively by heightening the preceding vowel; prefers the vowel *a* about it, especially before it; and sometimes takes a Hāṭēph pathah instead of a simple vocal Šewā.¹

6. ¹וַיִּwāw; צֹאֲנָיו ṣō'nā(y)w his flocks, צֹאֲנֵי ṣō'na-y my flocks; גּוֹי gō-y nation; זֶו Ziw one of the Hebrew months; הָלָלְי hālā-y, *pass. part.* of הָלַל. It has already been noted (§ 2) that ר and י ordinarily lose their value as consonants at the end of a syllable, after homogeneous vowel sounds (ר becoming ר and ר, י becoming י, י, י), and that with the heterogeneous *a* vowel they often unite to form diphthongal long vowels (ר with *a* becoming o, י with

a becoming *ê*). Occasionally, however, these characters retain at the end of a syllable their consonantal power after *a*, as they always do after other heterogeneous vowels.¹

אָמַר speak.	אָמַר (i) ¹ m. word.	חֹשֶׁךְ ⁴ m. darkness.
אָמְרָה f. word.		מוֹצֵא ⁵ go forth, rise (of the sun).
גָּאַל ² redeem.		m. going-forth, utterance.
חָטָא sin.	חָטָא* ³ (cstr. חָטָא, pl.	עָמַד ⁶ stand, stand out, remain, stand
חָטָאִים m. sin.	חָטָאת f. sin.	still.
		עֶמֶד m. pillar.

¹ From the same root *Emir* (or *Ameer*), i.e. speaker, commander. ² Cf. Gaol.
³ May be associated with *hate*. ⁴ Cf. שָׁכַח forget, i.e., have *darkness* of memory.
⁵ *Yachts*—go forth. ⁶ Might link its second meaning with its second syllable.

Exercise. — אָמַר, נִינָא, עָמַדְתָּם, מְצִאתָ, בְּאָרִי, הַחֹשֶׁךְ, אָמְרָה, בְּרֵךְ, שְׁבַע, שְׁלוּחַ, הַשְּׂמִיחַ, שְׂמַח, שְׂמַח, פְּהֻלּוֹם, חֻלּוֹם, נִעְמַד, הָעֶמֶדָה (§ 2. R. 2), הָעֶמֶד, נִעְמַד, נִעְמַד, בְּרֵךְ, אֲדָנִי, אֱלֹהִים.

REM. — In this exercise each word requires correction. Initial *א* in the pre-tone prefers ::; at a distance from the tone, generally -. (though not in אֱלֹהִים).

§ 6. CHANGES IN VOWELS.

1. The several causes working to produce vowel changes are changes in the character of a syllable; the contact of a vowel with a different consonant or another vowel; the shortening or lengthening of a word and the consequent shifting of the tone. These causes do not act independently of one another, but one change is likely to carry with it one or more of the others.

2. ¹ הָרֵאשׁ for הַרְאֵשׁ. ² הַחֹשֶׁךְ. ³ הַקִּיּוֹם, שְׂמֻחָה. Vowel changes in Hebrew are possible within the limits already stated (§ 2), the vowels represented by *á, ê, í, ù, ô*, being immutable under any circumstances. They are generally distinguishable by being fully written. Other immutable vowels are: (a) such as are made long by way of compensation before a guttural or ק; ¹ (b) a short vowel before a guttural in which *Dāghčš forte* is implied; ² and (c) a short vowel in a doubly closed or sharpened syllable; ³ the rule, in each of these cases, holding good as long as the conditions are unaltered.

3. ¹ יֶרֶךְ but יֶרְכֶם; כָּל but כָּל־; שָׁן but (generally) שָׁן־. ² חֶק but חֶקִים. In addition to the principles already given under the head of the syllable (§ 3. 3. 4), it may be said that a vowel which has been made long by the tone, whether in an open or a shut syllable, will be changed to its own short form, or deflected to some homogeneous short vowel, if that syllable becomes a toneless shut, or loosely shut, syllable (\bar{a} becoming a or e , \bar{e} becoming e or i , sometimes a ; \bar{o} becoming o , and rarely u).¹ If the change be to a sharpened syllable, there is a corresponding reduction of the vowel (\bar{e} to i , and \bar{o} generally to u).²

4. ¹ דָּבַר *estr.* of דָּבַר, but *pl.*, דְּבָרִים; אָמַר from אָמַר; קָדַשׁ from קָדַשׁ; מָלַךְ from מָלַךְ; בֵּרַךְ, בֵּרַךְ, instead of בֵּרַךְ he was blessed, בֵּרַךְ he blessed. ² יָצָא not יָצָא. If a shut syllable become open by the loss of its final consonant (including the gutturals and ר, § 5. 1. 5), either by its being joined to the following syllable,¹ or, being a quiescent letter (י, ו, א), by losing its consonantal quality and coalescing with the preceding vowel, its vowel is lengthened—or deflected—(a to \bar{a} , e , i and e to \bar{e} , u and o to \bar{o}).²

REM.—The effect may here be noted which is produced on vowels by what is known as the Pause; i.e., some one of the heavy disjunctive accents (§ 7) which, for rhythmical and liturgical purposes, was put at the end of a sentence or main division of it. A vowel under such an accent is said to be *in Pause*. The effect is to *heighten a short vowel to its corresponding tone long* ($\bar{—}$, however, sometimes becomes $\bar{—}$, and *vice versa*); *restore an original vowel* ($\bar{—}$, $\bar{_}$, sometimes becoming $\bar{_}$ Qāmeç); *or a dropped vowel* ($\bar{_}$ before ה becoming $\bar{_}$); giving it, in each case, the form required by the tone; and, frequently, *to shift the tone*, mostly from the ultimate to the penultimate syllable, but sometimes the reverse.

5. ¹ נָמַל, *estr.* נָמַל, *pl.* נְמָלִים; בָּרַכְהוּ, *estr.* בָּרַכְתֶּם; אָמַרְתֶּם ye have spoken. If the tone of a word be carried forward one syllable or become weakened (by the construct state or otherwise), a changeable vowel standing before it will be volatilized (become vocal or medial Šewá) or be dropped (leaving silent Šewá), according to the nature of the syllable that may result.¹

REM.—There is an important distinction between nouns and verbs in this respect. Verbs generally volatilize a , \bar{e} , \bar{o} , in the *last* syllable, when the tone is moved forward a place; nouns, \bar{a} and \bar{e} in the penultimate syllable (עָמַד she stood, from עָמַד; but דְּבָרִים words, from דָּבַר).

6. ¹ דְּבָרֶיךָ your words, נְמָלֵיהֶם their camels. If the tone be carried forward two places, of two changeable vowels coming before it, the one nearest to it will be dropped; while the other, now standing in a (loosely) shut syllable at a distance from it, will be correspondingly shortened or thinned (\bar{a} often being changed to i).¹

כָּרַךְ¹ kneel, bless. בְּרָכָה *f.* blessing.
 דִּבֶּר² speak. דָּבָר *m.* word. מְדָבָר
m. place of pasturage, wilderness,
 desert. דָּבָר *m.* pestilence.

קָדַשׁ³ be apart, holy. קְדוּשָׁה (and
 קָדַשׁ) *adj.* holy. קְדוּשָׁה *m.* holiness.
 מִקְדָּשׁ *m.* sanctuary.

¹ *Pass. part.* is בְּרוּךְ = "Baruch," (blessed) scribe of Jeremiah. ² Mn. "Deborah" (דְּבוֹרָה) bee. R. means *drive, pour forth* (as words from the mouth); hence מְדָבָר a *drive or range* (for cattle), like the Germ. *Trift* from *treiben*. ³ Mn. Qādhēs ("Kadesh"). There is an apparent play on the word in Num. xx. 1, 13, when Israel, being in "Kadesh," Jehovah is said to have been "sanctified" (יְקַדְּשֵׁהוּ *Kadeshed*) in them.

§ 7. THE ACCENTS.

A.—THE PROSE ACCENTS.

No.	THE DISJUNCTIVES.		THE CONJUNCTIVES.	
	FORM AND POSITION.	NAME.	FORM AND POSITION.	NAME.
1	כֹּהֵן	Šillûq	כֹּהֵן	Mûnâh
2	כֹּהֵן	'Athnâh	כֹּהֵן	M ^e huppâkh
3	כֹּהֵן	Şeghôltâ	כֹּהֵן	Mê ^e kâh
4	כֹּהֵן	Šalséleth	כֹּהֵן	Double Mê ^e kâh
5	כֹּהֵן	Great Zâqêph	כֹּהֵן	Dargâ
6	כֹּהֵן	Little Zâqêph	כֹּהֵן	'Azlâ
7	כֹּהֵן	Tîphhâ	כֹּהֵן	Little T ^e lîšâ
8	כֹּהֵן	Rêbhîa'	כֹּהֵן	Galgâl
9	כֹּהֵן	Zarqâ	כֹּהֵן	Mây ^e lâ (always with Šillûq or 'Athnâh). It is properly a Tîphhâ, but in <i>this place</i> it has the above name.
10	כֹּהֵן	Paštâ		
11	כֹּהֵן	Y ^e thîbh		
12	כֹּהֵן	Têbhîr		
13	כֹּהֵן	Géres		
14	כֹּהֵן	Double Géres		
15	כֹּהֵן	Pâzêr		
16	כֹּהֵן	Great Pâzêr		
17	כֹּהֵן	Great T ^e lîšâ		
18	כֹּהֵן	Lêgharmêh		

1. The names of the accents are, in some cases, Aramaic; in others, Hebrew. They are based on their form, position, pausal or musical value.

2. Each word, or the last word of a series connected by Maqqēph, has an accent. As a rule, it is found on the tone syllable. When this is not the case, the principle requires that it should be repeated on the tone syllable; but, in most texts, this is carried out only as it respects Paštā.

3. The usual division of the accents into "emperors," "kings," "dukes," etc., is inexact, since the power of each accent varies greatly according to its position in the verse. The accents marking the *highest tones* in cantillation were those of the Disjunctives numbered (4), 13-16; those marking the next higher tones were 8, 9, (3), 12, 18; those marking low, sustained tones were 1, 2, 5-7.

4. The names of the two general classes of accents suggest their third principal use: to indicate where there were to be pauses in the recitation, or cantillation, and where there was to be none. The Disjunctive accents, accordingly, have reference to what precedes them; the Conjunctive, to what follows.

FINAL.	FIRST WORD.	SECOND WORD.	THIRD WORD.	FOURTH WORD.	FIFTH WORD.	SIXTH WORD.
—	— (—)	— (—) (—)	— (—)	—	—	—

5. *The Main Division.* Every verse closes with the accent Šillūq, and this accent is used nowhere else. It is followed, as we have seen (§ 4. 7), by two dots resembling the colon, called Šōph Pāšūq. The great law governing the accentual subdivisions of the verse, i.e., the use of the remaining Disjunctives, is that of dichotomy. If the verse is long enough to allow it, it is divided into two parts, usually by 'Athnāh; and, if the same condition holds respecting them, each of these parts, in turn, is divided into two parts, and so on, as long as the words of the verse hold out. These parts are not, necessarily, of equal length. The primary object aimed at in the division was musical effect in the public recitation of the Scriptures, combined with the desire so to mark the several parts of the verse as to bring out its thought to the best advantage. The general principle of the divisions seems to have been to put the main ones after the more important statements, or after words or clauses seeming to call for special emphasis. In this way, not

infrequently, the logical and syntactical connection is given a subordinate place. Moreover, by this plan of division it was often needful, as has been noted, to mark pauses of equal value by accents of unequal pausal value. Hence we are not able to say that a certain accent always implies a pause equivalent to the comma, the semicolon, and so on. Words and clauses receive one accent rather than another simply because of their position in the verse.

6. The law governing the main dichotomy of the verse as represented in the table was as follows. The main dichotomy, if falling in the first word before *Şillûq*, is generally marked by *Ṭiphḥā*, but it may be *'Athnāḥ*; if on the second word, it is more likely to be *'Athnāḥ*; but may be either *Ṭiphḥā* or *Zāqēph*; if on the third word, it will generally be *'Athnāḥ*, though *Zāqēph* is possible; if on the fourth or any preceding word, it will be invariably *'Athnāḥ*.

CLAUSE.	FINAL.	FIRST WORD.	SECOND WORD.	THIRD WORD.	FOURTH WORD.	FIFTH WORD.	SIXTH WORD.
<i>Şillûq</i>	⏟	⏟	⏟ (⋮)	⋮	⋮	⋮	
<i>'Athnāḥ</i>	⏟ _α	⏟	⏟ (⋮)	⋮ (⏟)	⋮ (⋮)	⋮ (⋮)	⋮ (⋮)


7. *The First Minor Division.* The main division of the verse having been thus effected, the next question concerned the division of each of these halves, i.e., the *Şillûq* clause and the *'Athnāḥ* clause, which remained. The principle is set forth in the table. In the *Şillûq* clause, if the first minor dichotomy fall on the first word from it, it will be marked by *Ṭiphḥā*; if on the second, by *Ṭiphḥā* or *Zāqēph*; if on the third, or any preceding word, by *Zāqēph* only. In the *'Athnāḥ* clause, if the first minor dichotomy fall on the first word before it, it will be *Ṭiphḥā*; if on the second, the same or *Zāqēph*; and so on, as shown; the more remote the position in a given accentual clause the heavier the accent, and the more remote *the same* accent the greater its disjunctive power.

REM. — The general principle governing the use of the Disjunctive prose accents having thus been shown, it seems unnecessary to pursue the subject further in this Grammar. Let it suffice to say that each of the Disjunctives may have a clause of its own which is entitled to subdivision under the rules of a continuous dichotomy.

CLAUSE.	DISJ.	FIRST CONJ.	SECOND CONJ.
Šillûq	⏟	⏟	
'Athnâḥ	⏟	⏟	⏟
Zâqêph	⏟	⏟	⏟
Sêghôltâ	⏟	⏟	⏟
Tiphhâ	⏟	⏟ (⏟)	⏟

8. *Order of the Conjunctives.* The Conjunctives have influence, severally, only within the limited space between two Disjunctives, and, as already remarked, it is in the direction of the one that follows. In general, it is only closely connected words (a noun and its genitive, or adjective, etc.) that are joined together by a Conjunctive accent. The table shows which Conjunctives are found with the principal Disjunctives; and in case there is more than one required, what one is found in the second place. With Šillûq there will never be found any other Conjunctive than Mêrkhâ; with 'Athnâḥ, Mânâḥ. So with all the remaining Disjunctives there is a uniform law respecting the Conjunctives that shall precede them in the sentence.

REM. — A double system of accentuation is found in certain passages: as in Gen. xxxv. 22^b, where the object is a more rapid reading of the words so accentuated; and in the Decalogue (Ex. xx. 2-17; Deut. v. 6-18), where the object is to reduce the twelve verses to ten, i.e., to the number of the commandments. There are also, occasionally, single words which have two (alternative) accents (Lev. x. 4; 2 Kings xvii. 13; Ezek. xlvi. 10; Zeph. ii. 15).

9. ¹ | . *The Use of Pâšêq.* Pâšêq (= cutting off) is a short perpendicular line found between words.¹ It is of two kinds, the ordinary and extraordinary. The former is used before *any* Disjunctive, to separate, to some extent, words otherwise bound together; the latter, only before *certain* Disjunctives, to provide a means of marking a minor dichotomy where the usual accents fail to do so (Gen. i. 5, 8; xviii. 15; Deut. ix. 4; xxv. 19; 2 Sam. xxiv. 13; 1 Kings xxi. 2). Of the ordinary Pâšêqs there are the following classes: (1) that distinguishing words as to sense (Gen. xviii. 15); (2) as to emphasis (Ex. xv. 18); (3) that found between words repeated (Gen. xxii. 11); (4) that separating words, one of which ends in the same letter with which the following one begins (Cant. iv. 12).

B. — THE POETIC ACCENTS.

No.	THE DISJUNCTIVES.		THE CONJUNCTIVES.	
	FORM AND POSITION.	NAME.	FORM AND POSITION.	NAME.
1	קָרָא	Šillûq	קָרָא	Mêre'khâ
2	קָרָא	'Ôle-weyôrêdh . .	קָרָא	Tarhâ
3	קָרָא	'Athnâh	קָרָא	'Azlâ
4	קָרָא	R'ebhîa' (great) . .	קָרָא	Mûnâh
5	קָרָא	R'ebhîa' (little) . .	קָרָא	'Illûy
6	קָרָא	R'ebhîa' mughrâš	קָרָא	Mêhuppâkh
7	קָרָא	Çinnôr	קָרָא	Gagal
8	קָרָא	D'e'hi	קָרָא	Šalšeleth (little)
9	קָרָא	Pâzêr	קָרָא	Çinnôrîth (pretonic)
10	קָרָא	Šalšeleth		
11	קָרָא	'Azlâ		
12	קָרָא	Mêhuppâkh l'gharmêh		

1. The use of Poetic Accents is confined to the Books of Job, Psalms, and Proverbs. They serve much the same purpose in poetry as the Prose Accents do in prose. The verse is divided on the principle of a continuous dichotomy; though here, the dichotomy, naturally, is not carried as far.

2. יְהִיָּה אֲדִנִּינוּ מִה־אֲדִיר שְׁמִדָּ בְּכֹל־הָאָרֶץ אֲשֶׁר־תִּתְּנָה : הוֹדִדְךָ עַל־הַשָּׁמַיִם : Ps. viii. 2. The rule for the main dichotomy in poetry is as follows: (1) If it be on any one of the first three words from Šillûq, it will be marked by 'Athnâh; (2) if on the fourth or fifth words, by 'Athnâh or 'Ôle-weyôrêdh; (3) if on any previous word, by the latter only.

3. וְהָיָה כַעֲזָן שֶׁתּוֹלַע עַל־פְּלִיגִי מִיּוֹם אֲשֶׁר פָּרִיו | יִתֵּן כַּעֲתוֹ וְעָלְהוּ לֹא יִבּוֹל וְכֹל אֲשֶׁר־יַעֲשֶׂה יִצְלִיחַ : Ps. i. 3. The principles governing the consecution of accents in the minor dichotomy it will be sufficient to illustrate in the clause closed by Šillûq. If 'Ôle-weyôrêdh has been used to divide the verse

into its two halves, then 'Athnāḥ may be expected to mark the second division. If 'Athnāḥ has been used for this purpose (see example under 2), R^ebhīa' mughrāš will mark the second division, or, in some few cases, Šalšēleth. If there is another division called for between R^ebhīa' mughrāš and Šillūq, it will be marked by M^ehuppākh l^egharmēh.

PART II. — WORDS AND FORMS.

§ 8. THE PERSONAL PRONOUN.

1.

I אֲנִי, אָנֹכִי * thou אַתָּה, f. אַתְּ he הוּא, she הִיא	we נִחְנֶנּוּ, אֲנַחְנּוּ you אַתָּמָה, f. אַתֶּמֶן they הֵמָּה, הֵן, f. הֵמָּה
---------------------------------------------------------------------------------	--------------------------------------------------------------------------------------------

REM. — 1. The form אַתָּה is found five times without ה. 2. אַתָּה appears seven times (*Kethibh*) as אַתִּי. 3. הוּא is used for הִיא — eleven times excepted — throughout the Pentateuch. 4. נִחְנֶנּוּ occurs but six times in the Bible; a still shorter form אֲנִי but once. 5. The 2d *pers. sing.* and *pl.* was originally written with ך after the ם; hence the Dāghēš forte *compensative* in ת (§ 4. 2. r.). The full original forms in the *pl.* were אַנְתֶּמֶן, אַנְתֶּמֶן. 6. The Dāghēš in הֵמָּה, הֵמָּה is a D. forte *firmative* (§ 4. 2. r.).

2. The Personal Pronoun in this form — excepting הֵן, which is used solely with prefixes — is found only in the *Nom.* case. The oblique cases are indicated by abbreviations of the same appended as suffixes to verbs, nouns, and particles.

אָב¹ (*ctr.* אָבִי, *pl.* אָבוֹת) *m.* father.
 אָבָד² be lost, perish.
 אֹר^{*3} be clear, bright. אור *m.* light,
 מְאֹר *m.* luminary.
 חָרֵב^{*4} be dry, desolate. חָרֵב *f.*
 sword. חָרֵב † *m.* dryness, desola-
 tion. חָרֵבָה * *f. ibid.*

עָבַד⁵ serve, minister. עָבֵד *m.* ser-
 vant. עֲבָדָה *f.* service, work.
 עוֹר⁶ *m.* skin.
 עָפָר *m.* dust. (אָפֶר † *m.* ashes.)
 קָבַץ⁷ collect.

¹ Mn. and derivative "Abba" (Rom. viii. 15). ² Mn. and deriv. "Abaddon," the Destroyer. ³ Suggests *ore*. ⁴ Mn. "Horeb" with its *balḏ* summit. חָרֵב is from an allied root (*stripped* even to brightness and sharpness). ⁵ Mn. "Obed" (עָבַד servant). ⁶ Associate with, and discriminate from, אור. The *skin* of Moses' face *shone*. ⁷ Mn. and deriv. the name of the vowel (וְ), i.e., a *collection* of dots.

§ 9. THE ARTICLE.

הַקּוֹל ¹	Before ordinary consonants . . .	הַ
הַחֹדֶשׁ ²	Before ה, ה (rarely ע)	הַ
הַחֵיבֶל ²		
הָאִישׁ ³	Before א, ר (generally ע) . . .	הַ
הָרֹאשׁ ³		
הָעָם ³		
הָעָרֶב ³		
הָעֵמֶל ⁴	Before ע, ה, ה without the tone	הַ
הַדְּמוֹן ⁴		
הַחֲכָם ⁵	Before ה, ה	הַ
הַחֲלִי ⁵		

The original form of the Article was הַל. This accounts for the accompanying D. forte which, placed in a following consonant, marks the assimilation of a letter (§ 4. 2. R.).¹ Before gutturals, which do not admit of doubling, the Article undergoes certain changes, whose law has been already indicated (§ 5. 1). D. forte may be implied; then it is simply omitted, and the vowel of the Article remains unchanged.² Or there may be compensation made for the omission, the vowel of the Article being lengthened.³ In the second syllable from the tone, however,⁴ and in all other cases where the vowel of the article is not lengthened to הַ, it is deflected to הָ, D. forte being implied.⁵

REM. 1. — The Article in Hebrew had originally the force of a demonstrative pronoun, and still retains it in some expressions. הַיּוֹם this day, *or* to-day.

REM. 2. — With the Article the vowels of הַר, הַיָּם, and the first vowel of הָאָרֶץ, are changed to הָ. הָהָר, הָהָיָם, הָאָרֶץ.

REM. 3. — When the consonant following the Article is not supported by a full vowel, its D. forte is frequently omitted. הַיָּאָר.

אִישׁ *m.* man; *pl.* אֲנָשִׁים; *estr.* אֲנָשִׁי.

אִשָּׁה *f.* woman, wife; *estr.* אִשָּׁת;

pl. נָשִׁים.

אָרֶץ *f.* earth, land.

הַמָּה *¹ sound, roar. הַדְּמוֹן *m.* noise, multitude, abundance.

הַר² *m.* mountain.

הַחֹדֶשׁ * new. הַחֹדֶשׁ³ *m.* new moon, month.

יִבֵּל ⁴ be capacious, able.	הַיְבֵּל ⁴ m.	עֶרֶב ⁷ m. evening.
temple; palace.		פָּרָה ^{*8} be fruitful, bear. פָּר bullock
עַם ⁵ m. people, nation.	עִם with.	(f. פָּרָה). פְּרִי m. fruit.
עֲמָל ⁶ m. toil, travail.		קָהַל ^{*9} call, convene. קָהַל m. con-
		vocation. קוֹל m. voice, cry, sound.

¹ Mimetic; cf. hum. ² R. הָרַר = *horrere*, be stiff, rigid. Mn. "Hor" (הַר). ³ To be associated with, but discriminated from, קָדַשׁ (§ 6). The seventh Jewish month was especially the holy month. ⁴ The origin of הַיְבֵּל is probably an Assyrian word for *great house*. ⁵ R. עָמַם = bind together. Hence the *prep.* meaning *with*. ⁶ Mn. "Moil," to which it is in idea akin. ⁷ Allied Assyrian word is *Êrêbu*; cf. *Erebus*. ⁸ Mn. "Ephraim" (אֶפְרַיִם) double fruitfulness): Gen. xli. 52; or with פְּרִי there may be associated *berry, pear*. ⁹ Mn. קָהַל "Qôheleth," the *Preacher* of Ecclesiastes (i. 1). קוֹל is from a kindred root (קוּל).

Exercise. — The statute.² The flock.² The house.³ The mouth.³ The tooth.³ The eye.³ The sin.⁵ The darkness.⁵ The talent.⁴ The wisdom.³ The wise.³ Thou (art) the man. She (is) the woman. I (am) God (*pl.*).² We (are) the people. The Nile (River).³ The earth. The bullock. The cow. The toil. They (are) a multitude. The dust.⁸ The skin.⁸ The sword.⁸

§ 10. DEMONSTRATIVE AND RELATIVE PRONOUNS.

1. *The Demonstrative Pronoun.* זֶה this, *f.* זֹאת, *pl. c.* אֵלֶּה. הַזֶּה that, *f.* הַזֹּאת, *pl. c.* הֵּם, הֵּמָּה, *f.* הֵנּוּ, הֵנָּה.

REM. — 1. It will be noticed that for the demonstrative pronoun of the remote object the 3d pers. of the personal pronoun is used. 2. The Daghêš in the ל of אֵלֶּה is D. forte *firmative* (§ 4. 2. R.). 3. זֶה is sometimes used adverbially = here, now. 4. זֶה and זֶה are each used once, and זֶה several times for זֹאת; אֵל is found nine times for אֵלֶּה, though but once outside the Pentateuch. 5. A form הַלְּזֶה (*f.* הַלְּזֹאת, *c.* הַלְּזֵה) for the remote object = *that one yonder*, occurs a few times.

2. ¹ זֶה הַיּוֹם this is the day. ² הַיּוֹם הַהוּא that day. ³ הַיּוֹם הַגָּדוֹל הַהוּא that great day. ⁴ גָּדוֹל הַיּוֹם great is the day. ⁵ הַיּוֹם הַגָּדוֹל the great day. The demonstrative pronoun, when used as such, is placed at the head of the sentence.¹ It may be used as an adjective; then, like other adjectives, it follows the substantive, and both usually take the article.² If another adjective be used, the demonstrative adjective is placed after it, and each word is usually made definite by the article.³ An adjective, when a

predicate, ordinarily precedes the substantive, and is without the article.⁴ When it qualifies a substantive, as remarked, it follows it; and if the latter be definite, the adjective is made so.⁵

3. *The Relative Pronoun.* אֲשֶׁר who, which, what.

REM. — In place of the ordinary form of the relative there is not infrequently found, though mostly in the later biblical books, אֲשֶׁ, אֲשֵׁ, or אֲשִׁ, the א of the original word, as most suppose, having fallen away, while the ר has been assimilated. ׀ is also used as a relative fourteen times (1. r. 4).

4. ¹ בָּהּ in it, בָּהּ . . . אֲשֶׁר in which; שָׁם there, שָׁם . . . אֲשֶׁר where. The relative pronoun is indeclinable, and used for all genders, numbers, and cases. Often it serves as a sign of relation, giving a relative signification to a pronoun or adverb that follows at a greater or less distance.¹ It may also be used as a conjunction in the sense of *that, when, because, (with כ) according as.*

גָּדֹל be, become great.	גָּדוֹל great.	רָם be high.	רָם ⁴ high, exalted.
מִגְדָּל ¹ m. tower.		מְרוֹם m. height, high place.	תְּרוֹמָה
טוֹב* be good.	טוֹב ² good.	טוֹב* f. (heave) offering, tribute.	
m. goodness.	יָטַב be good, well.	שֵׁם ⁵ m. name, fame (R. שְׁמָה be high); pl. שְׁמוֹת.	שָׁמַיִם heavens.
יוֹם ³ m. day; pl. יָמִים.	יּוֹמָם daily,	שָׁם there.	
by day.			

¹ Mn. "Migdol." ² Mn. "Tobias" (טוֹבִיָּה Jehovah is good), the apocryphal hero. ³ The word "Yom" for *day* has become somewhat familiar through discussions over Gen. i. ⁴ Mn. "Abram" (= אֲבְרָם high father). ⁵ Mn. "Shem" (שֵׁם), the *name* of a son of Noah.

Exercise. — This day. These (are) the statutes.² These statutes. A people⁹ great and (וְ) high. Thou (art) a great God.² A good name. This high mountain.⁹ That land.⁹ All² which he had made (עָשָׂה). This people.⁹

§ 11. THE INTERROGATIVE PRONOUNS AND PARTICLES.

1. *The Interrogative Pronouns.* מִי who? מַה which? what?

מִי	Before ordinary consonants (usually with Maqqēph).
מַה	With D. forte implied before ה and (rarely) הָ.
מִי	Always before א and ר, generally before ה without Qāmeç.
מַה	With disjunctive accents (§ 7).
מִי	Before ׁ, ׂ, ׃.
מִי (or מַה)	Before ordinary consonants when without Maqqēph and at a distance from the principal accent of the clause.

2. ¹ מִי אַתָּה? who art thou? ² מַה־זֶּה? what is this? The interrogative מִי is used for persons,¹ מַה for things.² It will be noticed that the pointing of the latter is much like that of the Article. The D. forte sometimes following it may be regarded as *conjunctive* (§ 4. 2. R.).

REM. 1. — The interrogative pronouns are sometimes used in the Genitive, in which case they follow the word they limit. מִי הַמֶּנֶר? whose ass?

REM. 2. — מַה before adjectives and verbs may have an adverbial and exclamatory force. How! Wherefore! מַה־טוֹב how good!

REM. 3. — מִי and מַה are sometimes used as indefinite pronouns: *whoever* (any one who), *whatever*.

3. *Interrogative Particles.* הֲ, אִם if whether, אֵי where.

הֲ	Before ordinary consonants.
הֲ	Before ordinary consonants with 'š'wâ (sometimes הֲ).
הֲ	Before gutturals (D. forte implied).
הֲ	Before gutturals with Qāmeç.

4. ¹ הֲזֶה? is this? ² הֲאֵתָהּ זֶה בְּנִי? whether thou here (art) my son (§ 10. R. 3). ³ אִם־אֶחְיֶה מִהַלִּי זֶה? whether I shall recover (live) from this sickness. ⁴ אֵי הָאֵבֶל? where is Abel? ⁵ אֵי־זֶה? which? who? The inseparable particle הֲ is generally used in direct,¹ but sometimes in indirect questions.² אִם introduces indirect, very seldom direct, questions.³ In questions where an alternative is suggested (whether — or), הֲ pretty uniformly precedes, followed by אִם in the next, or the second clause. אֵי when found without a pronominal suffix, always takes the form אֵי.⁴ Used with other adverbs or pronouns, it simply gives them an interrogative sense.⁵

REM. — 1. There may be a question asked without the use of an interrogative pronoun or particle. 2. When a D. forte is used with הֲ interrogative (see table) it is a D. f. *separative* (§ 4. 2. R.). 3. Combined with the negative לֹא not (הֲלֹא), הֲ requires the answer *yes* (= *nonne* in Latin).

אָנוּשׁ <i>m.</i> man.		חַמּוֹר ³ <i>m.</i> ass.
בָּנָה ¹ build.	בֵּן (<i>estr.</i> בֶּן or בִּן ;	כָּבֵד be heavy, rich, glorious.
<i>pl.</i> בָּנִים) son.	בַּת (<i>pl.</i> בָּנוֹת)	<i>adj.</i> same meaning.
daughter.		כְּבוֹד ⁴ <i>m.</i>
הָיָה ² be, become.		glory, wealth.
חַיָּה live.	חַי (<i>pl.</i> חַיִּים) life.	לֹא (or לוֹא) <i>not.</i>
<i>f.</i> life, (wild) beast.	חַיָּה	לָמָּה ⁵ (or לָמָּה) <i>wherefore.</i>

¹ The family is *built up* through children: Gen. xvi. 2. בַּת written fully would be בַּתָּה; hence the *pl.* ² This is to be discriminated from the following, which has the stronger ח; so *living* compared with *being*. ³ Mn. "Hamor," name of a prince: Gen. xxxiii. 19. Homer compares Ajax to an ass (Il. xi. 557). ⁴ Mn. "Ichabod" (אִי כְבוֹד, 1 Sam. iv. 21), inglorious. ⁵ לָמָּה = מָה and לָ = to what, for what, *wherefore*. The form לָמָּה (and לָמָּה) occurs mostly before gutturals.

Exercise. — Who (is) that man? Who (art) thou (*f*)? Whose daughter (art) thou? How good! What (are) these? Wherefore (is) this? Wherefore have I (is there to me = לִי) life (*pl.*)? A son honoreth (יִכְבֵּד) a father.⁸ Is it not this? What (is) man? Is the people⁹ strong (חַזֵּק) Order: Is strong, etc.)?

§ 12. THE INSEPARABLE PREPOSITIONS.

1. בֵּן in (among), by (for or through), with; לָ to, unto, belonging to, at, for; כֵּן as, like, according to. The pointing of these prepositions, when combined with other words, is as follows: —

בְּשָׁבָר	Before a vowel, Šewâ.
בְּפָרִי	Before a Šewâ, Hîreq.
בְּאֵרִי	Before a composite Šewâ, the corresponding short vowel.
בְּבַהֲמָה	Before the Article, takes its vowel, and ה is syncopated.
בְּאֵלֶיהָ	In the pretone often Qāmeç.
בְּמָה	בֵּן and בֵּן with מָה, Páthah with Dāghēš; but בְּמָה, בְּמָה in Pause (§ 6. 4. r.) and before א.

REM. 1. — When, by processes of inflection or composition, two Šewâs come together at the beginning of a syllable, a new (half open) syllable arises, whose vowel is Hîreq (בְּפָרִי as fruit).

REM. 2. — These several prepositions have independent forms (בְּמוֹ, בְּמוֹ, לְמוֹ, לְמוֹ = מִן), but, excepting בְּמוֹ, they are only used in poetry.

REM. 3. — Before הִיאָה, which generally has the vowels of אֲרָנִי (§ 4. 5. n.), these prepositions take the pointing required by the Hätēph of the latter (Pāthah), and the following Šewā disappears (לְאֲרָנִי, לְהִיאָה). Cf. § 5. 4. r. 1.

אֲרָוִן¹ c. ark (of testimony).

אֲרִי² m. lion.

בְּהֵמָה³ f. beast, (domestic) cattle.

הִירָדָה⁴ tread, walk. הִירָדָה c. way, walk.

כֹּהֵן⁵ m. priest.

כֶּסֶף⁶ m. silver, money.

סָפַר⁷ write, count, recount. סֵפֶר (i) m. book, letter. מִסְפָּר m. number.

שָׁאַל⁸ ask. שְׂאוּל "Sheol."

¹ May be associated with אֲרֵרֹן "Aaron" who kept it. ² Mn. "Ariel" (אֲרִיאֵל lion of God). ³ Mn., its pl., "Behemoth" (בְּהֵמוֹת Job xl. 15 = the hippopotamus). ⁴ Cf. *T(d)rack*. ⁵ Origin of the names "Kohen," "Cohen," etc. ⁶ R. כֶּסֶף means split, cut; so כֶּסֶף properly a *piece* (of money). ⁷ May be associated with *cipher*. ⁸ The word שְׂאוּל is by some derived from this r., and so would mean the place that is always demanding. More likely its r. is שְׁנַל, the derivative meaning the *sunken* place.

Exercise. — To the number. To the woman.⁹ By wisdom.³ Among cattle. In the palace.⁹ In a dream.³ In the dream. In the land.⁹ Like an ass.¹¹ As the dust.⁸ According to all.² According to the number. Like (the) people,⁹ so (= like the) priest. On (in) that day.¹⁰ For (בְּ) silver. In Jehovah.

§ 13. THE PREPOSITION מִן AND WĀW COPULATIVE.

1. ¹ מִן-הָעֵץ. ² מִן-הָאֵשׁ. ³ מִן-הָעֵץ. ⁴ מִן; מִן-הָעֵץ. from, out of. מִן is generally found independently written with words having the article, and often in poetry.¹ In other cases it is wont to coalesce with the word to which it is prefixed, the final ך being assimilated (§ 4. 2. r.).² In the case of gutturals — including the article when מִן is not connected with it by Maqqēph — and ך, in which a Dāghēš cannot stand, there is compensation made for the omission of Dāghēš by heightening the vowel.³ With ך and ה, however, D. forte is sometimes implied (§ 5. 1).⁴

REM. 1. — In letters having Šewā the D. forte may be omitted (§ 9. r. 3). מִן-פֵּרוֹת of fruit.

REM. 2. — If the word with which מִן coalesces begins with ך, it unites with the latter to form מִן-יְהוּדָה from Judah; but מִן-הָאֵשׁ, the word אֲרָנִי being implied. § 5. 4. r. 1.

2. וְהָאָרֶץ¹. וְהָאָרֶץ². וְהָאָרֶץ³. וְהָאָרֶץ⁴. וְהָאָרֶץ⁵ and (but, or, etc.). The conjunction וְ as copulative is ordinarily pointed with Šewá; but before a guttural with a Hâṭēph, with the corresponding short vowel;² before the labials or another simple Šewá, with a dot in its bosom;³ immediately before the tone syllable, especially when connecting words associated in pairs, and at the end of a clause, with Qāmeç.⁴

REM. — Placed before words beginning with וְ, וְ unites with the latter to form וְי (וְיִהְיֶה and Judah); excepting with וְהָאָרֶץ, where it becomes וְ, in harmony with principles already noticed.

מֶלֶךְ ¹ reign, become king.	מֶלֶךְ ¹ (f.	eous. צְדָקָה ¹ (i) m. righteousness.
(מַלְכָּה). מַלְכוּת f. מַמְלָכָה (or	צְדָקָה f. righteousness.	קָדְמָה * ³ be before. קָדְמִים m. east
מַמְלָכֶת) f. kingdom.	קָדְמָה * ³ be before. קָדְמִים m. east	קָדְמָה * ³ be before. קָדְמִים m. east
עֵץ ² (f. עֵצָה) tree, wood.	צְדִיק right-	קָדְמָה * ³ be before. קָדְמִים m. east
צָדִיק be just, righteous.	צְדִיק right-	קָדְמָה * ³ be before. קָדְמִים m. east

¹ Mn. "Melchizedek" (מֶלֶךְ-צֶדֶק Gen. xiv. 18). ² The *pl.* is used for sticks of wood, timber, etc. ³ Mn. Κάδμος, who is said to have brought the original Greek alphabet from the east.

Exercise. — From the house.³ From the land.⁹ From 'Ādhônāy. From a tree. From without.² From Jerusalem (יְרוּשָׁלַיִם). From a kingdom. And I. Bread (לֶחֶם) and water. And righteousness (f.). And cattle.¹² The heavens¹⁰ and the earth.

§ 14. THE STRONG VERB.

1. קָטַל¹. The roots from which Hebrew words in their present form are derived consist almost invariably of three (unpointed) consonants;¹ although there are a few words having four or five (quadrilaterals, quinqueliterals).^a

2. נָשָׂא¹. שָׁדַד². אָמַר³. רָוַם (בֵּין) רָוַם⁴. יָשַׁב⁵. מָצָא⁶; נָגַלָה; Verbs are classified as strong or weak according to the nature of the radicals they contain. Weak verbs are such as have one or more of the following letters as radicals: נ, י, ו, ה, א; or repeat

^a Words composed of more than three root letters have been generally formed from pre-existing trilaterals; just as many trilateral roots may be referred to original bilaterals.

the second radical letter as a third.² The names given to the different kinds of weak verbs are derived from the verb **פָּעַל** (to do), which was formerly used in inflection. A verb whose first letter is **נ** is called a **פ"נ**,¹ the **נ** standing in the place of **פ** in **פָּעַל**. A verb whose first letter is **א** is called a **פ"א**.³ One whose middle letter is **י** or **י**, an **ע"י** or **ע"י**.⁴ One whose second and third root letters are the same is called an **ע"ע**.² The verb **יָשַׁב**, accordingly, is a **פ"י**;⁵ while **מָצָא** and **נָלַה** are named, respectively, **ל"א**⁶ and **ל"ה**.⁶

REM. — In this Grammar verbs having gutturals as radicals are classified as strong verbs. They require, it is true, as compared with other strong verbs, certain changes in vocalization; but they do not, like the weak verbs, call for changes in the consonants themselves which make up the root.

3. The Perfect.

SING.		PLUR.		SING.		PLUR.	
3. m.		3. c. . . .	וּ	3. m.	קָטַל he killed	3 c. . . .	קָטְלוּ they killed
3. f. . .	הָ			3. f.	קָטְלָה she killed	2. m.	קָטַלְתֶּם ye killed
2. m. . .	תָּ	2. m. . .	תֶּם	2. m.	קָטַלְתָּ thou killedst	2. f.	קָטַלְתְּ ye killed
2. f. . .	תְּ	2. f. . . .	תֵּן	2. f.	קָטַלְתְּ thou killedst	1. c. . .	קָטַלְנוּ we killed
1. c. . .	תִּי	1. c. . . .	נִי	1. c.	קָטַלְתִּי I killed		

The so-called Perfect of the strong verb is formed by appending to the simple stem the above shortened forms of the Personal Pronoun (§ 8).

REM. 1. — The immediate origin of most of these pronominal fragments is obvious. The ending **הָ** is for **תָּ** (§ 1. 4), which letter, indeed, the verb always takes when other suffixes are added, and sometimes without them. The ending **תִּי** is, most likely, for **כִּי** in **אֲנֹכִי**. The ending **וּ** seems to have been at one time **וְן** (still found Deut. viii. 3, 16; Isa. xxvi. 16), and originally *ûna*, an old plural ending of masculine nouns. The ending **נִי** is from **נְהִנִי**.

REM. 2. — It will be noticed that the endings **תָּ**, **תִּי**, and **נִי** do not take the tone; in all other cases, however, the tone is on the final syllable.

REM. 3. — As it respects vocal changes, certain earlier statements should be here recalled. *The vowels a, ē, ô, in the final syllable of the verb, are volatilized immediately before affixes beginning with a vowel, and having the tone (§ 6. 5. r.).* A few cases, to be hereafter noted, are excepted from this rule.

בין ¹ distinguish, perceive, understand.	מָצָא ⁴ find.
בין between. בִּינָה *f. understanding.	נָנַשׁ ⁵ draw near.
בִּינָה *f. same.	קָטַל kill (poetic).
גָּלָה ² strip, uncover, reveal.	שָׁבַר break (mn. <i>shiver</i>); as denom.
f. captivity, captives.	of שָׁבַר sell grain. שֹׁבֵר * (שֹׁבֵר)
יָשַׁב ³ sit, dwell, be enthroned.	breach, destruction, grain.
m. seat, dwelling.	
מוֹשָׁב *	

¹ *Distinguish between* בין and בין, on the one hand, and בין and בין¹¹, on the other. ² A derivative is גִּלְיָת “Goliath,” meaning the polished, brilliant (*cf.* הָרֵב § 8). ³ An allied root of שָׁבַת (be firm, rest) with its natural mn. “Sabbath.” ⁴ Associate with יָצָא (§ 5) in the order מָצָא יָצָא he went forth, he found. ⁵ Belongs to a class of verbs beginning with נָנַ, having the meaning hit, push, strike, etc.

Exercise. — I wrote.⁴ Which he wrote. He wrote in the book.¹² They have trodden.¹² He reigned¹³ in Jerusalem (יְרוּשָׁלַם). I have broken Moab (מוֹאָב). She has ruled. Ye have ruled. Thou hast counted.¹²

REM. — Pers. pr. as subjects of verbs are only to be expressed when italicized.

§ 15. THE INFINITIVES AND IMPERATIVE.

1. *Infinitives.* *Imperative.*

<i>Inf. construct</i> קָטַל to kill	<i>Sing. 2. m.</i> קָטַל kill thou
<i>Inf. absolute</i> קָטוּל killing	2. <i>f.</i> קָטְלִי kill thou
	<i>Plur. 2. m.</i> קָטְלוּ kill ye
	2. <i>f.</i> קָטְלֵנָה kill ye

The two Infinitives are, strictly speaking, verbal nouns, and independent of one another. The *Inf. cstr.* has a changeable vowel; the *Inf. abs.* is unchangeable in form, the *ó* in the last syllable coming not from $\frac{1}{2}$, but being an obscured *á*.

2. ¹ בְּשִׁמּוֹר הָאִישׁ when the man kept. ² הִדְלַל לְסֹפֵר he ceased to count. ³ בָּקַר בְּקָדְתִּי visiting I (= I surely) visited. The respective names of the Infinitives describe fairly well their uses. The *Inf. cstr.* is used in *construction* with prefixed preposi-

tions (לְ, בְ, בְ, מִן),¹ as well as with pronominal suffixes; it may govern substantives or be governed by them, or by verbs.² The *Inf. abs.* serves to emphasize the abstract idea of its root without limitation by subject or object. Used before a verb in a finite form, it usually emphasizes *the fact* of the action expressed by it;³ used after one, it has the same effect, or, more often, expresses the idea of *continuance*.

REM. — The syllable formed by the prefixing of a preposition to the *Inf. construct* is generally half open; but to this rule לְ is a special exception (§ 3. 4. foot-note).

3. קָטַל from an original קָטַל. It should be noted that the ground-form of the Imperative (and *Impf.*, § 16) is the same as the *Inf. cstr.*

REM. — Of the pronominal endings, יֵ is from אֵתִי (= אֵתָהּ, § 8. 1. r. 2); וְיֵ = וְיֵ (perhaps from *ûna*, § 14. 3. r. 1); נָה is from הִנֵּה (§ 8).

4. ¹ יִקְטַל let him kill. ² אַל-תִּקְטַל (never אַל-קָטַל) do not kill. The *Imp.* is used in the second person only. When a command is given in the third person, the Imperfect (§ 16) is used;¹ as also in the second person when a negative is required (prohibition).²

REM. 1. — In explanation of the vowel of the first syllable of קָטַל, קָטַלו, קָטַלְי, see § 12. r. 1.

REM. 2. — The form קָטַל may appear in the lengthened form קָטַלָּה, *āh* (הָ) being added, and the original Hōlem (ō), placed under the word, becoming in a shut, toneless syllable Qāmeç-ḥāṭûph (o, § 2. 3. r. 2). This lengthened form is sometimes called the emphatic Imperative. As a matter of fact, it more often softens the command, making it an entreaty or an expression of strong desire.

אַל not (with Jussive, etc.).
 דָּרַשׁ¹ seek.
 הִדְרַל² leave off, cease.
 מִשַּׁל³ rule. מִשַּׁל *m.* similitude,
 proverb.
 פָּקַד⁴ visit (judicially), muster, ap-

point. פָּקְדָה* *f.* visitation, charge.
 פְּקֻדִים† precepts.
 קָבַר⁵ bury. קָבַר (i) *m.* grave, sepulchre.
 שָׁמַר⁶ keep, observe. מִשְׁמָרָת *f.*
 post, watch, ordinance.

¹ Mn. "Midrash" (מִדְרָשׁ), explanation, a commentary on the Talmud.
² Associate with הִדְרַל⁴⁹ *begin*. ³ R. = place in order (*marshal*); hence the meaning of the noun. ⁴ R. = open wide (the eyes). Cf. פָּקַח ("Pekah") blossom.
⁵ Mn. *Cover* (by accommodation), the *r.* meaning *heap up*. ⁶ It may be associated with שָׁבַר (break, keep).

Exercise.—To bury. Bury thou. To rule over (רָבַד) the day.¹⁰ To keep the way.¹² The man⁹ (asking) *asked* (verbs first).¹² To (שָׁאֵל) seek Jehovah. Inquire of (seek) Jehovah. He left off counting (to count).¹² I surely visited (= visiting, I v.). Thou hast visited the earth.⁹

§ 16. THE IMPERFECT AND PARTICIPLES.

1. The Imperfect.

SING.	PLUR.	SING.	PLUR.
3. m. . . . י	3. m. . . . י	3. m. יִקְטֹל { he will kill	3. m. . . יִקְטֹלוּ { they will kill
3. f. . . . ת	3. f. נֹהַר . . ת	3. f. תִּקְטֹל { she will kill	3. f. תִּקְטֹלְנָה { they will kill
2. m. . . . ת	2. m. . . . ת	2. m. תִּקְטֹל { thou wilt kill	2. m. . . תִּקְטֹלוּ { ye will kill
2. f. י . . ת	2. f. נֹהַר . . ת	2. f. תִּקְטֹלִי { thou wilt kill	2. f. תִּקְטֹלְנָה { ye will kill
1. c. . . . א	1. c. . . . א	1. c. אֶקְטֹל { I will kill	1. c. . . . נִקְטֹלוּ { we will kill

It will be observed that the *Impf.* has generally affixes only in the *pl.*; but takes prefixes — of single consonants — throughout. The former are due to the circumstance that the prefixes do not always suffice to indicate the gender and number. The reason why the *Impf.* takes prefixes, while the *Perf.* has only affixes, lies largely in the fact that, in the one case, the emphasis is laid more on the act; in the other, on the one acting.

REM. — The origin of the several prefixes and affixes it is not possible to fix with certainty in every instance. Those of the *1st Pers.* are, respectively, from אֶנִּי, נִהְנֶנּוּ. The ת prefixed to the *2d Pers.* is from אַתָּה, אַתָּם, etc.; and the affix נָה from הִנֵּה, הִנֵּנָה. The other affixes of the *2d Pers.* (י, י) have been explained (§ 14. 4. r. 1). Of the prefixes of the *3d pers.*, ת may be supposed to be the original feminine ending of the noun. The prefix י, it has been suggested, represents an original *ya* (still found in Arabic). In most cases the vowel has been thinned to ׁ, but with א (§ 5. r. under Exercise) deflected to ׁ.

2. The terms *Perf.*, *Impf.*, as applied to the Hebrew verb (notwithstanding the translations appended in the tables above), do not, properly speaking, represent tenses. The former refers to what is *completed*, especially in the past, but also in the present or future; the latter to what is *incomplete*, especially to something about to be entered upon, though also to what has been already

entered upon. The *Perf.* is employed in prophecies and asseverations, where the event is looked upon as certain; the *Impf.*, in speaking of what is possible, may or ought to be. Either may be used of what is customary and of general truths, according to the point of view.

3. The Participles.

<i>Part. active</i>	קָטַל	killing
<i>Part. passive</i>	קָטוּל	killed

The simple stem of the verb alone (Qal; see § 19) has two participles; and even here, the *Part. pass.* appears to be the remnant of a lost passive verbal form of this stem (still used in Arabic).

4. The Participles may be used either as nouns (verbal) or adjectives; take prefixes (the Article and prepositions) and suffixes to indicate gender and number, or (pronominal, to indicate) the relation of government or dependence with respect to some person or thing.

5. The Participles mostly indicate present time; but may refer to the future, especially to something just about to take place; or to the past, in a context descriptive of a past event.

REM. — The original form of the *Part. act.* was qāṭīl. The *â* has been obscured to *ô*, and *i* heightened to *ē*. In the *Part. pass.*, on the other hand (orig., qatûl), it is the vowel of the second syllable that is unchangeable; while the first, being tone long, is changeable. The *Part.* is based on the *Perf.* of the verb, as the *Imp.* and *Impf.* on the *Inf. cstr.*

גָּרַשׁ* ¹ drive out.	מְגֵרָשׁ* ² <i>m.</i> common, precincts, suburbs.	צָפַן* cover, keep, lay up.	צָפוֹן* ⁵ <i>c.</i> North.
מָלַט* ³ escape.	סָגַר* ⁴ cover, close up, shut.	קָצַף* ⁶ be angry.	קָצַף* (i) <i>m.</i> anger.
פָּלַט* ³ escape.	פְּלִיט* ¹ <i>m.</i> one escaped.	קָשַׁר* ⁷ bind, conspire.	שָׁבַת* ⁸ rest, cease.
פְּלִיטָה* ¹ <i>f.</i> escape, deliverance.			שַׁבָּת* <i>f.</i> Sabbath.

¹ Cf. Sansc. *gras* (Eng. *grass*), devour. ² Properly a *drive* (for cattle). Cf. מְדַבֵּר from דָּבַר (§ 6). ³ R. = make smooth (and *escape*). The next word but one = divide, break through (and *escape*); cf. *plat*. ⁴ Same r. letters as Span. *seguro* (Eng. *secure*). ⁵ So called as the covered, dark region. ⁶ R. קָץ = cut, break. This word means break loose, break out in anger. ⁷ R. קָשׁ = be fast, hard, stiff. ⁸ Mn. "Sabbath." Cf. יִשְׁבֵּת, § 14.

REM. 1. — Both forms of the *Inf. cstr.*, **קָטַל**, **קָבַר**, may take a feminine ending (**קָטְלָה**, **קָבְרָה**), and may then be used either as proper infinitives or substantives. These forms are mostly found in the intransitive verbs.

REM. 2. — There are about thirty middle *a* verbs which take *a* also in the second syllable of the *Impf.* (Qal); and about twenty that may have either *a* or *ō*.

בוֹשׁ be ashamed. בָּשַׁת * ¹ <i>f.</i> shame.	נָבַל † foolish. נִבְלָה † <i>f.</i> folly.
זָקֵן † ² be old. זָקֵן old.	נִבְלָה * (i) <i>m.</i> psaltery. נִבְלָה * <i>f.</i> corpse.
יָרָא ³ be afraid. יָרָא fearing. יָרָא * <i>f.</i> fear.	קָטַן † be small, young. קָטַן small.
מָלֵא ⁴ be full. מָלֵא full. מָלֵא * <i>m.</i> fulness.	קָטַן ⁶ small.
נָבַל * ⁵ be (lax) foolish, wither, fade.	שָׁפַל * be low, humbled. שָׁפַל ⁷ <i>f.</i> plain, valley.

¹ Mn. "Ishbosheth" (**אִישׁ-בֹּשֶׁת**, 2 Sam. ii. 8). ² The connection between being old and "cane" (**זָקֵן**) is not remote. Note also form of first letter. ³ **י** and **י** are interchangeable in certain **פ** verbs; and **יָרָא** approaches, in sense and sound, "wary." ⁴ Mn. "Millo" (**הַמְּלוֹא**) = the Filling, fortification, a part of ancient Jerusalem, 1 Kings ix. 15). ⁵ Mn. "Nabal" (**נָבַל**) fool, 1 Sam. xxv. 25), originally so called from unresponsiveness, like the unstrung cord of a viol. Note the same general idea in the other words. ⁶ Mn. "Joktan" (**יִקְטָן**, Gen. x. 25), a descendant of Shem. Was he smaller or simply younger? ⁷ "Shephelah" = the Lowlands, one of the districts of southern Palestine.

Exercise. — Abraham (**אַבְרָהָם**) was old (see R. 1). Abraham was very² rich.¹¹ Thou hast acted foolishly (been foolish). And the leaf (**עֵלֶה**) has faded. I am small. This (*f.*) will be small (R. 2). He will be humbled. Thou art humbled (Perf.). They were not¹¹ able.⁹ She was not able. I was able. Jehovah shall be glorious.¹¹ I fear (Part.) God.

REM. 1. — With a finite verb (a verbal sentence), the order of words in a sentence is usually: (negative) verb, subject, object. In a nominal sentence (substantive or pronoun) with its predicate (substantive, adjective, or participle), the order is: subject, predicate. An adverb limiting an adjective follows it.

REM. 2. — In this Exercise the *Impfs.* are in *a*.

§ 18. LENGTHENED FORM OF THE IMPERFECT AND WĀW CONSECUTIVE.

1. ¹ **אֶקְטַלְהָ** I will kill, let me (I would like to) kill; **נִקְטַלְהָ** let us kill. It has been seen (§ 15. 4. R. 2; § 17. 2) that the *Imp.*

besides its ordinary form has also a lengthened one, generally expressive of strong desire, entreaty. Following this analogy, there is also a lengthened form of the *Impf.* called the Cohortative. It is formed in the same way as the lengthened *Impf.* by appending $\bar{a}h$ (ךָ) to the ordinary form.¹ This paragogic ךָ takes the tone like ךָ and ךָ . With few exceptions, it is found only with the 1st Pers. (*s.* and *pl.*), but occurs in all classes of verbs, and in all Imperfects excepting, naturally, the Passives. It indicates the special direction of the will toward the act, and carries the idea of purpose, wish, or exhortation (*pl.*).¹

REM.—That the vowel originally under the tone is volatized before $\bar{a}h$, the latter attracting the tone to itself, is in harmony with a law already considered (§ 6. 5. R.; § 14. 3. R. 3).

2. *Wāw consecutive.* ¹ “In those days Hezekiah was sick (*Perf.*) . . . and (*Wāw consecutive*) there came (*Impf.*) to him Isaiah . . . and (*Wāw consec.*) said (*Impf.*)”: 2 Kings xx. 1. ² “Lest he put forth (*Impf.*) his hand and (*Wāw consec.*) take (*Perf.*) . . . and (*Wāw consec.*) live (*Perf.*) forever”: Gen. iii. 22. It has been observed (§ 16. 2) that the *Perf.* and *Impf.* of the Hebrew verb are not limited to the expression of time past and future respectively. They have also a still more marked peculiarity in their relation of sequence to one another. In a narrative of past events, for example, only the first of the verbs is ordinarily put in the *Perf.* Those that follow are in the *Impf.*, the narrative being looked upon as continuous from that point.¹ On the other hand, if a series of events be regarded as taking place in the future, the verb introducing the narrative will be put in the *Impf.*; while those that follow will be in the *Perf.*, the matter described being looked upon by the narrator as completed (in the future).² This peculiar consecution of the *Perf.* and *Impf.* is indicated by what is known as *Wāw consecutive*; that is, by a ךָ so pointed as generally to denote when joined to a *Perf.* or *Impf.* that it sustains this peculiar relation to the verb next preceding.

REM. 1.—The original form of *Wāw consec.* was *wa* (ךָ).

REM. 2.—*Wāw consec.* is always joined to the verbs successively which it is expected to affect, the same being placed at the head of the connected clauses. If this order is broken (in prose), a new start has to be made.

REM. 3.—It is not necessary, though usual, that *Wāw consec.* should be preceded by a verb in the *Perf.* or *Impf.* An *Imp.* or *Part.*, or some statement or *implication* of past or future time, may suffice to begin the series. For example, a number of books of the Bible begin with the *Impf.* and *Wāw consec.*, implying the existence of the book or books preceding.

3. ¹ וַיִּקְטֹל and he killed. ² וַיֹּאמֶר and he said (יֹאמֶר = *Impf.* of אָמַר). With the *Impf.*, Wāw consec. has its original form (וּ); and on account of its close connection with its word, the letter following, if not a guttural, has D. forte.¹ Still further, *wa* being a syllable prefixed, it attracts the tone toward it, from the final to the penultimate syllable — *if the latter be an open syllable*, and the tone is not already on it — with a corresponding change (shortening) of the final vowel (§ 3. 3).²

REM. 1. — Before א of the 1st Pers., which does not admit a D. forte, Wāw consec. becomes וּ (§ 5. 1). וַיִּקְטֹל.

REM. 2. — Before the prefix י, the pointing is וּ, and D. forte is omitted (§ 4. 2. footnote; § 9. r. 3). וַיִּקְטֹל.

REM. 3. — The 1st Pers. s. retains the tone on the final syllable. וַיֹּאמֶר.

REM. 4. — Wāw consec. is not infrequently — mostly, however, in the later books — joined to the Cohortative form וַיִּשְׁמְרָה and I kept. Its usual demand for a shortened form of the *Impf.*, when such a form is possible, will be specially noted hereafter.

4. ¹ וַיִּקְטֹל and he will kill; וְהָיָה and it will (be) come to pass. ² וַיַּעֲמֶדְתָּ and thou shalt stand. With the *Perf.*, Wāw consec. takes the pointing of Wāw copulative (§ 13) under the same circumstances,¹ and the tone is often *thrown forward* upon the final syllable, if it be not already there.² The projection of the tone serves to distinguish Wāw consec. from Wāw copulative. It also well indicates the force of the former with the *Perf.*, the thought being thrown forward by it into the future, in harmony with the verb that precedes.⁴

זָבַח¹ slaughter, (especially for) sacrifice. זָבַח (i) *m.* slaughtering, sacrifice.

מִזְבֵּחַ *m.* altar.

זָכַר² remember. זָכָר *m.* male.

טָבַח† slaughter, (especially for) eating. טָבַח* guard (executioner).

טָבַח† *m.* slaughter.

לָמַד³ learn, (in some forms) teach.

קָרַב draw near. קָרֵב (i) *m.* midst.

קָרָבִין⁴ *m.* gift, sacrifice. קָרוֹב near, neighbor.

שָׁמַע⁵ hear. שְׁמוּעָה* *f.* report.

¹ Cf. טָבַח. ² Mn. "Zechariah" (וַיִּזְכֹּר יְהוָה Jehovah has remembered). זָכָר distinguishes the male (sexually) as נִקְבָּה the female. ³ Mn. "Talmud" (תַּלְמוּד) = that which is taught. ⁴ Mn. "Corban" (Mk. vii. 11). ⁵ Mn. "Ishmael" (יִשְׁמַעֵאל God heareth).

^a The shifting of the tone never occurs in Pause (§ 6. 4. r.); with the 1st Pers. *pl.*; when another tone syllable would immediately follow; or in certain other forms of the Strong and Weak verbs to be noted when they occur.

Exercise.—Let us draw near. O keep¹⁵ this (§ 15. 4. r. 2). O hear! (*Impf.* = **יִשְׁמַע**, § 17. 2). Let us hear. And (w.c.) ye shall sacrifice. And (w.c.) I remembered. They shall hear and (w.c.) shall keep. And (w.c.) thou shalt stand.⁵ He heard and (w.c.) kept. I have heard and (w.c.) will remember. In (**בְּ**) the midst. And (w.c.) God remembered Noah (**אֶת־נֹחַ**, § 2. vocab.).

§ 19. VOICES OF THE VERB.

1. **קָטַל**. The *Perf.* 3. s. m. of the verb, as inflected above (§ 14), is one of its simplest forms, and is accordingly taken as a ground-form.¹ Cf. § 16. 5. r. For the same reason this stem throughout is called the Qal (i.e., light) stem.

REM. 1.—The Hebrew verb is found in lexicons and generally cited in grammars under this form, excepting verbs **יָרָא** and **יָרָע** (§ 14. 2) whose *Inf. estr.* is given. **מָלַךְ** rule; but **קָם** to rise up.

REM. 2.—For convenience this form of the verb is translated in vocabularies as though it were an *Inf. estr.* **קָטַל** kill, or to kill; lit., he has killed.

REM. 3.—This same form of the Q. (theoretically, when stripped of its vowels) is generally used to represent the root of Hebrew words of three letters (§ 14. 1); though a nominal form of the same form may exist alongside of it (**דָּבַר** = **דְּבַר** or **דִּבְרַת**); and there is a class of verbs called Denominatives, which is derived directly from nouns, themselves primitive or derivative. **אָהַל** live in a tent, from **אֹהֶל**³³ tent.

2.

פָּעַל Qal	קָטַל Qal
פָּעַל Niph'al	נִקְטַל Niqtal
פָּעַל Pi'el	קִטְּלַל Qittēl
פָּעַל Pu'al	קֻטְּלַל Quṭṭal
הִתְפַּעֵל Hithpa'el	הִתְקַטְּלַל Hithqatṭēl
הִפְעִיל Hiph'il	הִקְטִיל Hiqtīl
הִפְעִיל Hoph'al	הֻקְטַל Hoqtal

Besides the primitive stem of the verb (Qal), there are several others based upon it and used to express various modifications of the verbal idea. These different formations have generally received the name "Conjugations"; but they are less incorrectly named

Voices. The derived stems (or voices) are formed from the Q. stem by means of prefixes, certain vowel changes, and the repetition of the second or third radical letter. The several Voices of the Hebrew verb (excepting Qal) have commonly received their names from the forms they took with the verb **פָּעַל**, which was formerly used as a paradigm (§ 14. 2). But since that verb has been rejected as a paradigm, because poorly adapted to the purpose, and **קָטַל** has been generally substituted for it, it seems more practical to use the latter as the basis of designation. Familiarity with the old names, however, will be found necessary in using the lexicon and other grammars; hence both are given. Few verbs appear in all the Voices; some are found only in a single one.

כָּזַב * deceive, deal treacherously.	קָלַל ⁴ be light, hold light, curse.
בָּגַד ¹ (i) <i>m.</i> a garment.	קָלְלָהּ * <i>f.</i> curse.
לָבַד take (prey, a city, etc.), choose out.	שָׁבַב ⁵ settle, lie down. מְשָׁבַב <i>m.</i> lying down, bed.
לָקַח ² take.	שָׁבַם rise up (early). שֵׁבַם † <i>m.</i> shoulder.
קוּם ³ rise up, (Hi.) establish. <i>f.</i> height. מְקוּם <i>c.</i> place.	קוּמָה

¹ The connection between noun and verb seems to be the same as between *robe* and *rob*, the garment being the thing oftenest stolen. ² This and the preceding word are to be carefully distinguished in form and sense. ³ Mn. *ταλειθά κούμ* = "Damsel, Arise!" Mk. v. 41. ⁴ Mn. Qal. ⁵ This word and the next should be associated. The root of each means to bow, that of **שָׁבַם** to let down the shoulder (used of the camel, etc.) for the (early) morning burden.

§ 20. THE NIQTAL (*Niph'al*).

<i>Perf.</i> ... נִקְטַל	<i>Inf. cstr.</i> ... הִקְטַל	<i>Imp.</i> ... הִקְטַל
<i>Part.</i> ... נִקְטָל	<i>Inf. abs.</i> ... הִקְטַל (or נִקְטַל)	<i>Impf.</i> ... יִקְטַל

1. This Voice is formed by prefixing **נ** to the primitive stem. Throughout the Strong verb its original vowel *a* has been thinned to *i*. The prefix **נ** actually appears only in the Perf., Part., and one form of the Inf. abs. In the Inf. cstr. and *related parts*, the syllable *in* — *hin* for distinctness — is used, whose *n* is then assimilated to the first radical (§ 4. 2. r.). The aspirate **ה** is used with it,

except in the Impf., which has prefixes of its own, where ה is syncopated.

REM. 1. — The characteristic sign of the Ni. is for the Perf. and Part. a prefixed ם; for the remaining parts a D. forte (compensative) in the first radical.

REM. 2. — The tone in the Inf., Imp., and Impf. is generally retracted (ֿ) in the last syllable becoming (ֿ) when a syllable having the tone follows it immediately. אֶתְּמַר נָא take heed now.

REM. 3. — The Impf. 1. s. may take ֿ as well as ֿ with ם (§ 5. n. under Exercise). אֶתְּמַל.

REM. 4. — The second form of the *Inf. abs.* is based on the *Perf.* as the first follows the *Inf. cstr.*

REM. 5. — The inflection of the Ni., on the basis of these typical forms, is quite analogous to that of Qal.

2. ¹ שָׁמַר keep; נִשְׁמַר keep oneself, take heed. ² קָבַר bury; נִקְבְּרָה be buried. In meaning the Ni. is either reflexive¹ (occasionally reciprocal), or — what is now more common — passive² of the Qal.

בְּרִית¹ f. covenant.

גָּנַב^{*2} steal.

כָּפַר³ cover, atone. כֶּבֶד m. a young

lion. כָּפַר † m. bribe. כִּפְּרֵת^{* f.}

(cover of the ark) mercy-seat.

כָּרַת¹ cut, cut off.

מָכַר⁴ sell.

פָּרַע break, break in. פָּרַע^{*5} (i) m.
a breach.

פָּרַשׁ⁶ break, spread, scatter.

פָּרָשׁ m. rider, riding-horse.

שָׁלַם be whole, well, at peace. שְׁלוֹם

m. peace. שָׁלַם⁷ m. (mostly pl.)

peace-offering.

שָׁמַד⁸ smite, destroy.

¹ R. = cut (like that of כָּרַת), so, separate, decide. בְּרִית and כָּרַת ("cut a covenant") are often found together. ² Note 2d syl., nab. ³ Cf. קָבַר.¹⁵ Mn. "cover." The young lion was so called on account of his luxuriant mane. The bribe covered the eyes. ⁴ Cf. Lat. *mercator*, merchant. ⁵ Mn. "Perez" — Uzzah, 2 Sam. vi. 8. ⁶ Mn. "Pharisee" = the separated. The roots פָּרַשׁ and פָּרַשׁ are allied in sense (the idea of the rider being of one who springs forward, breaks away). ⁷ Mn. "Salaam" (= peace), a form of salutation in the East. ⁸ Cf. the root-letters with the consonants of "smite."

Exercise. — And if (אִם²) it shall be stolen (Ni.). And (w.c.) that soul (נַפְשִׁי f.) shall be cut off. And he (w.c.) shall be sold. The land (f.)⁹ shall not be sold. And thou (w.c.) shalt spread abroad. In peace. They shall be scattered. And I (w.c.) shall be destroyed. Ye shall be utterly (Ni. Inf. abs.; § 15. 2) destroyed. To be destroyed. I will be sanctified⁶ (Ni.). I will be honored¹¹ (Ni. Cohort.). He was shut in.¹⁶ Shut thyself in (Ni.).

§ 21. THE QITṬĒL (*Pi'ēl*), QUTṬAL (*Pu'al*), AND
HITHQATṬĒL (*Hithpa'ēl*).

<i>Perf.</i>	קָטַל	קָטְלָה	הִתְקַטַּל
<i>Inf. cstr.</i>	קָטֹל	קָטְלוּ	הִתְקַטְלוּ
<i>Inf. abs.</i>	קָטֹל (קָטַל)	קָטְלוּ	הִתְקַטְלוּ
<i>Imp.</i>	קָטֹל	קָטְלוּ	הִתְקַטְלוּ
<i>Impf.</i>	יִקְטֹל	יִקְטְלוּ	יִתְקַטְלוּ
<i>Part.</i>	מִקְטֹל	מִקְטְלוּ	מִתְקַטְלוּ

1. The most characteristic mark of these Voices is the doubling of the middle radical throughout; another, common to the first two, is the Šewâ (originally a vowel) under the preformatives. The vowel in the first syllable of Qi. (orig. *a*, as in Q., Ni.) has been thinned in the Perf. to *i*, though appearing in all the other forms of this Voice and everywhere in Hithq. The *original* vowel of the second syllable (*a*) appears in all forms of the Perf. having affixes beginning with a consonant (see table below); elsewhere in the Qi. and Hithq. it has been thinned to *i*, and then, under the influence of the tone, heightened to \bar{e} (§ 2. table). In the Inf. abs., δ of the final syllable is from an original \acute{a} (as in Q.).

REM. 1. — The prefix מְ in the Participles of these and the following Voices is connected with the Interrogative Pronoun. מִי (*one who* —).

REM. 2. — Three verbs, when not in Pause, take *e* instead of \bar{e} in the Perf.
3. *s. m.* קָפַר, קָבַם, קָדַר.

REM. 3. — The D. forte in the middle radical of verbs of these Voices may be dropped when such letter is not supported by a full vowel (§ 4. 2. foot-note).

2. The Qu. is still further characterized by a so-called “dark vowel” *u* (rarely *o*) in the first syllable. It lacks the Inf. cstr. (except Ps. cxxxii. 1) and the Imp.

3. The Hithq. is formed directly from the Qi. by restoring the original vowel of its first syllable and prefixing the syllable Hith. In the *Impf.* and *Part.*, which are provided with other prefixes, the weak ה of the prefix הִתְ is syncopated after such prefixes.

REM. — If the first radical is a sibilant (§ 1. 5), the ת of the prefix changes places with it, for euphonic reasons (as הִשְׁתַּמֵּר for הִשְׁתַּמֵּר). If, further, that sibilant is צ, the ת not only changes places with it, but is itself changed to ט (as הִצְטַדֵּק for הִצְטַדֵּק). If, again, the stem begin with the Linguals

ת, ד, or ט (occasionally נ, כ; ש, ר, ז, once each), the ת of the prefix is assimilated to it, the same being indicated by D. forte *compensative* (as הטהר for הִתְטַהַר purify oneself).

4. ¹ שִׁבַּר שִׁבַּר (Q. break). ² סָפַר recount, relate (Q. count); רָדַף persecute (Q. follow); קָבַר bury many (Q. bury). ³ לָמַד teach (Q. learn). ⁴ נִגְנַב be stolen. The Qi. Voice as related to the Q. mostly carries the idea of *intensity*,¹ including that of repetition;² occasionally that of causation.³ The Qu. is the Passive of Qi. (sometimes of the Q.).⁴

5. ¹ הִתְקַדַּשׁ sanctify oneself. ² הִתְרְאוּ look at one another. ³ הִתְפַּתַּח (§ 5.2) open for oneself. ⁴ הִתְהַלְּךָ feign oneself sick. ⁵ יִשְׁתַּכְּחוּ they will be forgotten. The Hithq. Voice holds nearly the same relation to the Qi. that the Ni. does to the Q. It is (1) chiefly reflexive (intensive);¹ but, also, (2) reciprocal;² (3) medial (do for oneself);³ (4) has the idea of giving oneself out as something;⁴ and (5) rarely has a Passive signification.⁵

טָהַר¹ be clean. טָהוּר clean.

טָמֵא be unclean. טָמֵא *m.* unclean.

טָמְאוּ * *f.* uncleanness.

קָבַם² tread, wash. קָבַם³ *m.* lamb.

סָתַר⁴ cover, hide. סָתַר * (i) *m.*

hiding-place, covert, secrecy.

פָּתַח⁵ open. פָּתַח (i) *m.* door.

רָדַף⁶ follow.

שָׁכַח⁷ forget.

שָׁבַן⁸ settle down, dwell. מִשְׁכָּן
Tabernacle.

¹ Assoc. with following (clean, unclean), which also begins with ט. ² *Washing* was done by *treading*. Fix in mind as one of the three exceptions named above.

³ R. allied to that of כָּבַם. ⁴ Qi. Part. = מִסְתַּר, with which compare *mystery*.

⁵ Mn. Páthah. Cf. דָּלַת, § 3. ⁶ Mimetic. Repeated, the word sounds like the hoof-beat. ⁷ Same radicals הִשְׁךָ⁵ (here darkness of memory). ⁸ Mn. "Shekinah," connected with the Tabernacle.

Exercise. — Thou hast spoken.⁶ He has spoken. Wash thou. Let him wash. And he (w.c.) washed. Is not (§ 11. 4. r. 3) David (דָּוִד) hiding himself (Hithq. Part.)? I will cause to dwell (Cohort.). On (in)¹² the Sabbath.¹⁶ The heavens¹⁰ recount¹² (Part.) the glory of God (כְּבוֹד־אֱלֹהִים). How¹¹ shall we justify ourselves? ¹³ Sanctify yourselves.⁶ To sanctify. (The one) sanctified. He made atonement.²⁰ Atonement was made (Qu.).

REM. — Only the Voices treated in the present section are to be used in this Exercise.

§ 22. THE HIQTÎL (*Hiph'ûl*) AND HOQTAL (*Hoph'al*).

	Hi.		Hi.		Ho.
Perf.	הִקְטִיל	Impf.	יִקְטִיל	Perf.	הֻקְטַל
Inf. cstr.	הִקְטִיל	(Jussive)	יִקְטַל	Inf. abs.	הֻקְטַל
Inf. abs.	הִקְטַל	(Jussive)	תִּקְטַל	Impf.	יֻקְטַל
Imp.	הִקְטַל	Part.	מִקְטִיל	Part.	מֻקְטַל

1. The characteristic mark of the Hi. and Ho. Voices in the Perf. is a prefixed ה; in the Inf. and related forms (including the Part.) of the Hi. it is the vowel *a*, of the Ho. the dark vowel *o* (or *u*) under the preformative letter. Both the vowels in the Hi. Perf. were originally *a*. The first has been uniformly thinned to *i*; the second (as *Inf. cstr.*, etc., following verbs ע"ו) becomes *i*, except before consonantal suffixes, and takes the tone. In the Inf. cstr. and related parts (also the Part.), an original *i* of the second syllable has been lengthened to *i*, except in the ground-form of the Imp. and in the Jussive (see 2), where the normal heightening of *i* to *e* under the tone has taken place.^a

REM. 1. — It will be noted that the final vowel of the *Inf. abs.* in these Voices is *e* (like the dominant *Inf. abs.* Qi.).

REM. 2. — The Ho. Part., like the other two *Pass. Part.*, has *a* in the last syllable.

2. ¹הִקְטִילָהּ. ²הִקְטִילִי. ³וַיִּקְטַל. It has been seen (§ 15. 4. r. 2; § 17. 2; § 18. 1) that both the Imp. and Impf. may have lengthened forms with an accompanying change of sense. Ordinary forms of the Imp. and Impf. may also be shortened. In the Strong Verb this takes place only in the Hi. Voice; namely, in the ground-form of the Imp. and in the Impf. (chiefly 2. and 3. s.). The shortened form of the Imp. maintains itself only when *without augment at the end*. In the case of the lengthened Imp.,¹ and with inflectional and other additions,² it assumes its normal state. The Impf. Jussive is used to express a command, wish, or (with אַל) a prohibition. Such forms have arisen from a natural effort to speak the word quickly. Connected with this is a tendency to draw back the tone from the final syllable. And inasmuch as the same tendency was

^a The form הִקְטִילָהּ (Impf. 2. and 3. f. pl.), although found in the table below, does not occur; but the Imp. 2. f. pl. follows this analogy. הִקְטִילָהּ.

observed with *Wāw consec.* of the Impf., we often find the two forms agreeing orthographically.³

3. ¹ **הִקְדִּישׁ** sanctify (Q. be holy); **הִצְדִּיק** declare righteous (Q. be righteous). ² **הִגְבִּיר** show one's self strong (Q. be strong). ³ **הִשְׁלַךְ** is (has been) cast away (Hi. to cast away). In sense the Hi. is (much oftener than Qi.) a causative Voice. With a personal object it is indirectly causative; i.e., such person is caused to do or be the thing denoted by the verb.¹ Without a personal object it is directly causative; i.e., the thing itself denoted by the verb becomes the object.² The Ho. is *Pass.* of the Hi., sometimes of the Q.³

גְּבוּל *m.* coast, border (see following).

גָּבַר¹ be strong, prevail. **גִּבּוֹר** *m.* hero.

גְּבוּרָה *f.* strength. **גָּבַר** (*cstr.* **גִּבְרָה**)
m. man (poetic).

דָּבַק cleave, follow closely, hard.

כָּשַׁל² stumble.

לָבַשׁ³ clothe. **לְבוּשׁ** *m.* clothing.

נָפַל fall. Mn. "*Nephilim*": Gen. vi. 4.

שָׁלַח⁴ send, stretch forth. **שֻׁלְחָן** *m.*
table.

שָׁלַךְ⁵ (Hi. and Ho.) cast down, away,
out.

¹ One of a series of words beginning with **גב** which mean *be rounded out, gibbous*. This word = be high: so *strong*; the preceding, be high, and so marking a boundary. ² Sometimes associated with **נָפַל** "stumble and fall." ³ A pupil suggests *lavish* (i.e., in clothing) as mnemonic. ⁴ Mn. "Siloam" (*Σιλωάμ*, John ix. 7, "by interpretation Sent"). ⁵ To be associated with preceding; the one = throw *out*; the other, throw *down*.

Exercise. — All the coast of Yisrā'el. The waters³ prevailed (Q.) exceedingly.² And he (w.c.) shall make strong a covenant.²⁰ And he (w.c.) followed hard (Hi.). They stumbled and fell. Ye have caused to stumble. And he (w.c.) shall cleave. He cast away. To cast away. I was cast away. Cast not (**אַל**) away (§ 15. 4). And she (w.c.) cast down. And *thou* art cast out. The head³ shall be (*Part.*) cast out. He sent. They sent. He put forth the hand.³ And he (w.c.) shall fall. She fell.

§ 23. GUTTURAL VERBS.—AN INITIAL GUTTURAL.

1. Guttural Verbs are those having gutturals (including **ך**, **ך**) among their radical letters. **ס** is regarded as a guttural only when used as a consonant (not when a vowel-letter, and so quiescent). For the peculiarities of **ך** and **ך**, see § 1. 4, § 5. 5, respectively. The

latter section might now be reviewed with profit, since it contains the general principles distinguishing, in their inflection, the guttural from other Strong verbs.

	Q. ^a		Ni.	Hi.	Ho.
<i>Perf. s. 3. m.</i>	עָמַד		נִעְמַד	הִעְמִיד	הִעְמִיד
3. <i>f.</i>	עָמְדָה		נִעְמְדָה	הִעְמִידָה	הִעְמִידָה
2. <i>m.</i>	עָמַדְתָּ		נִעְמַדְתָּ	הִעְמַדְתָּ	הִעְמַדְתָּ
<i>pl. 2. m.</i>	עָמַדְתֶּם		נִעְמַדְתֶּם	הִעְמַדְתֶּם	הִעְמַדְתֶּם
<i>Inf. cstr.</i>	עֹמֵד		הַעֲמִיד	הַעֲמִיד	wanting
<i>Inf. abs.</i>	עֹמֹד		נִעְמֹד	הַעֲמֹד	הַעֲמֹד
<i>Imp. s. m.</i>	עֲמַד	חֹק	הַעֲמַד	הַעֲמַד	wanting
<i>f.</i>	עֲמְדִי	חֹקִי	הַעֲמְדִי	הַעֲמְדִי	
<i>pl. f.</i>	עֲמְדֵנָה	חֹקֵנָה	הַעֲמְדֵנָה	הַעֲמְדֵנָה	
<i>Impf. s. 3. m.</i>	יַעֲמֹד	יִחֹק	יַעֲמֹד	יַעֲמִיד	יַעֲמֹד
2. <i>f.</i>	תַּעֲמְדִי	תִּחֹקִי	תַּעֲמְדִי	תַּעֲמְדִי	תַּעֲמְדִי
1. <i>c.</i>	אֶעֱמַד	אֶחֹק	אֶעֱמַד	אֶעֱמִיד	אֶעֱמַד
<i>pl. 3. f.</i>	תַּעֲמְדֵנָה	תִּחֹקֵנָה	תַּעֲמְדֵנָה	תַּעֲמְדֵנָה	תַּעֲמְדֵנָה
<i>Part. act.</i>	עֹמֵד		נִעְמֵד	מַעֲמִיד	
<i>Part. pass.</i>	עֹמֹד				מַעֲמֹד

2. יַחֲדָלְוּ. The following are the chief points of difference between the verb whose typical forms are given in the table and the ordinary Strong verb: (1) An initial guttural requiring Šewá takes a Hātēph. (2) With a preformative letter the guttural is either closely joined to it (mostly ך), forming a shut syllable,¹ or it is loosely joined, forming a half-open syllable (§ 3. 4). In the latter case, which is by far the more common, if the second radical has a

^a Typical forms only are given in this and a few subsequent tables. The remaining ones can easily be supplied by the student on the basis of קָמַל, following the analogy of the typical forms.

vowel, the guttural will take a Hātēph corresponding to the short vowel of the preformative; if the vowel of the second radical is volatized the guttural will take a short vowel corresponding to that of the preformative (Q. Impf. 2. *f. s.*, 3. *m.*, 2. *m. pl.*, etc.). The vocalization is further disturbed (changed from the *a* class of vowels) only when an original *a* thinned to *i* (§ 5. 2) lies at the basis of the form (Perf. Ni., Hi., etc.). (3) When the initial guttural would, if an ordinary letter, be doubled, compensation is made for the doubling by heightening the preceding vowel (Ni. Inf., Imp., Impf.).

REM. 1. — The vowel *i* of the Q. Imp. 2. *s. f.* is explained elsewhere (§ 12. r. 1).

REM. 2. — Some forms of **חָקַח** are given (Q. Imp., Impf.) as an example of a verb whose Imp. and related parts take *a*.

REM. 3. — The Qi. and Qu. Voices are omitted as offering no irregularities.

אָבֵן¹ *f.* stone.

אָסַף² collect, assemble.

אָמֵן³ be faithful, true, (Hi.) believe.

אָמוּנָה *f.* faithfulness. **אָמַת** (= **אָמְנַת**) *f.* truth.

הִוֵּךְ⁴ be strong, (Hi.) lay hold of.

חָזַק strong.

חָרַל⁵ cease, leave off.

לֵב (**לֵבָב**)⁶ *m.* heart; *pl.* **לְבוֹת**.

עָבַר⁷ pass over, along. **עֵבֶר** *m.* passage (ford), place of passage, the beyond. **עֵבֶרָה*** *f.* (overflow of) anger.

עָזַב⁸ leave, forsake.

עָזַר help. **עֵזָר*** (*e*) (**עֵזָרָה** *f.*) help.

¹ Mn. "Ebenezer" (= **עֵזָרָה**, **אָבֵן**), 1 Sam. iv. 1. ² Asaph (**אָסַף**) was a collector of psalms: 1 Ch. vi. 24. ³ Mn. and deriv. "Amen." ⁴ Mn. "Hezekiah" (**חָזַק**) strength of Jehovah). ⁵ Discrim. from **עָזַב** (see § 15). ⁶ The heart, too, needs *lav*-ing. ⁷ Origin of the word "Hebrew," as those coming over the Jordan or Euphrates. ⁸ Used by our Lord (in Aramaic form) on the cross (**לָמָּה עָזַבְתָּ**, *cf.* Ps. xxii. 2): Matt. xxvii. 46.

Exercise. — They were not able⁹ to stand.⁵ 'Abhrāhām believed in (**ב**) Jehovah. Forsake not wisdom.³ The people⁹ had not assembled themselves (Ni. Perf.). Be strong. And (w.c.) the men⁹ laid hold. The land (*f.*)⁹ shall be forsaken (Ni.). Jehovah hath helped. She left off speaking (Qi. Inf.).⁶ Pass along (*pl.*). He made pass over. He stood⁵ before (**לְפָנַי**) Jehovah. I have served.⁸ Holding in service (Hi. Part.). I am (Ni. Perf.) helped. To be helped.

§ 24. VERBS WITH A MEDIAL GUTTURAL.

	Q.	Ni.	Qi.	Qu.	Hithq.
<i>Perf. s. 3. m.</i>	שָׁחַט	נִשְׁחַט	בָּרַךְ	בָּרַךְ	הִתְבָּרַךְ
3. <i>f.</i>	שָׁחַטָה	נִשְׁחַטָה	בָּרַכָה	בָּרַכָה	הִתְבָּרַכָה
2. <i>m.</i>	שָׁחַטְתָּ	נִשְׁחַטְתָּ	בָּרַכְתָּ	בָּרַכְתָּ	הִתְבָּרַכְתָּ
<i>pl. 2. m.</i>	שָׁחַטְתֶּם	נִשְׁחַטְתֶּם	בָּרַכְתֶּם	בָּרַכְתֶּם	הִתְבָּרַכְתֶּם
<i>Inf. cstr.</i>	שָׁחַט	הִשְׁחַט	בָּרַךְ	wanting	הִתְבָּרַךְ
<i>Inf. abs.</i>	שָׁחוּט	נִשְׁחוּט	—	—	—
<i>Imp. s. m.</i>	שָׁחַט	הִשְׁחַט	בָּרַךְ	wanting	הִתְבָּרַךְ
<i>f.</i>	שָׁחַטִי	הִשְׁחַטִי	בָּרַכִי	—	הִתְבָּרַכִי
<i>pl. f.</i>	שָׁחַטְנָה	הִשְׁחַטְנָה	בָּרַכְנָה	—	הִתְבָּרַכְנָה
<i>Impf. s. 3. m.</i>	יִשְׁחַט	יִשְׁחַט	יִבָּרַךְ	יִבָּרַךְ	יִתְבָּרַךְ
2. <i>f.</i>	תִּשְׁחַטִי	תִּשְׁחַטִי	תִּבָּרַכִי	תִּבָּרַכִי	תִּתְבָּרַכִי
1. <i>c.</i>	אִשְׁחַט	אִשְׁחַט	אִבָּרַךְ	אִבָּרַךְ	אִתְבָּרַךְ
<i>pl. 3. f.</i>	תִּשְׁחַטְנָה	תִּשְׁחַטְנָה	תִּבָּרַכְנָה	תִּבָּרַכְנָה	תִּתְבָּרַכְנָה
<i>Part. act.</i>	שָׁחַט	נִשְׁחַט	מְבָרַךְ	—	מִתְבָּרַךְ
<i>Part. pass.</i>	שָׁחוּט	—	—	מְבָרַךְ	—

1. The following changes from verbs non-guttural, in addition to those referred to in the preceding section, are worthy of notice: (1) The original $_$ has been restored, through the influence of the guttural, in the first syllable of the Q. Imp., in the forms ending in $_$ and $_$. (2) By the same influence, $_$ is introduced in the last syllable of the Q. Imp. and Impf. This change is no more general elsewhere, because a guttural has less influence on a following than on a preceding vowel.

REM. 1.—The change to the verb $_$ in the last three Voices is because $_$ alone in this position (except Ezek. xvi. 4) requires compensation for an omitted D. forte by heightening the preceding vowel. The other gutturals ($_$, $_$, $_$, and sometimes $_$) permit D. forte to be simply implied (§ 5. 1). שָׁחַט, (Qi.) שָׁחַט.

REM. 2.—The vowel heightened through the omission of D. forte is unchangeable.

REM. 3.—The letter ר takes a composite in place of simple Šewā in forms of the Qi. and related Voices before syllables beginning with כ, and having the tone.

זָעַק ¹ (and צָעַק) cry out.	שָׁחַט ⁴ slay (espec.) for sacrifice.
כְּרוּב <i>m.</i> Cherub.	שָׁחַת ⁴ corrupt, destroy. שָׁחַת † <i>f.</i> corruption, destruction.
כַּרְם ² <i>c.</i> vineyard.	שָׁקַט ^{*5} be quiet, rest.
לָחַם ³ (Q.) eat, fight; (Ni.) fight.	שָׂרַת (Qi.) serve, minister, (Qi. Part.)
לֶחֶם <i>m.</i> bread. מִלְחָמָה <i>f.</i> war.	מְשָׂרֵת ⁶ servant, minister.
שָׂרַף burn. Mn. "Seraph."	

¹ Mimetic. ² With servile letter ל = כַּרְמֶל, i.e., vineyard-like. ³ Mn. "Bethlehem" (= לֶחֶם, בֵּית). ⁴ R. שָׁח = be low; שָׁחַח, שָׁחָה⁴⁹ sink; שָׁחַט lay low, שָׁחַת destroy. ⁵ Discrim. from שָׁחַט. ⁶ Syn. of עֶבֶד. The latter is more slavish, the former voluntary, noble service.

Exercise.—They cried unto (אָלֶיךָ) Jehovah. David (דָּוִד) blessed (Qi.) Jehovah. To strengthen (Qi.)²³ Whom (אֲשֶׁר) thou blessest (Qi. Impf.) he shall be blest (Qu. Part.). Pass not¹⁵ now³ along.²³ Ask (*f.*)¹² Fight ye (Ni. *m.*). And (w.c.) the earth (*f.*) was corrupt (Ni.). To destroy (Hi.). Destroy thou (Hi. *m.*). I am destroying (Hi. *Part.*). He slew the lamb.²¹ And thou (w.c.) shalt burn the city (עִיר). To serve. They shall minister. I will cut off (Hi.)²⁰ They have cut off. To cleanse (Qi.)²¹

§ 25. VERBS WITH A FINAL GUTTURAL.

	Q.	Ni.	Qi.	Hi.
<i>Perf. s. 3. m.</i>	שָׁלַח	נִשְׁלַח	שָׁלַח	הִשְׁלִיחַ
3. <i>f.</i>	שָׁלְחָה	נִשְׁלְחָה	שָׁלְחָה	הִשְׁלִיחָה
2. <i>f.</i>	שָׁלַחְתָּ	נִשְׁלַחְתָּ	שָׁלַחְתָּ	הִשְׁלַחְתָּ
<i>pl. 2. m.</i>	שָׁלַחְתֶּם	נִשְׁלַחְתֶּם	שָׁלַחְתֶּם	הִשְׁלַחְתֶּם
<i>Inf. cstr.</i>	שָׁלַח	הִשְׁלַח	שָׁלַח	הִשְׁלִיחַ
<i>Inf. abs.</i>	שָׁלוּחַ	נִשְׁלַח	שָׁלַח	הִשְׁלַח
<i>Imp. s. m.</i>	שָׁלַח	הִשְׁלַח	שָׁלַח	הִשְׁלַח
<i>f.</i>	שָׁלְחִי	הִשְׁלְחִי	שָׁלְחִי	הִשְׁלִיחִי
<i>pl. f.</i>	שָׁלַחְנָה	הִשְׁלַחְנָה	שָׁלַחְנָה	הִשְׁלַחְנָה

	Q.	Ni.	Qi.	Hi.
<i>Impf. s. 3. m.</i>	יִשְׁלַח	יִשְׁלַח	יִשְׁלַח	יִשְׁלִיחַ
2. <i>f.</i>	תִּשְׁלַחֲי	תִּשְׁלַחֲי	תִּשְׁלַחֲי	תִּשְׁלִיחֲי
1. <i>c.</i>	אִשְׁלַח	אִשְׁלַח	אִשְׁלַח	אִשְׁלִיחַ
<i>pl. 3. f.</i>	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה
<i>Part. act.</i>	שֹׁלַחַ	נִשְׁלַחַ	מִשְׁלַחַ	מִשְׁלִיחַ
<i>Part. pass.</i>	שְׁלוּחַ			

1. The characteristic of gutturals most widely exhibited in the present class of verbs is that of Pathah furtive, required under a final guttural immediately after a heterogeneous long vowel (§ 5. 2; cf. Q. Inf. estr., abs., Part. act. and pass.; Ni. Inf. abs.; Qi. Inf. abs., Part.; Hi. Perf., Inf. estr. and abs., Impf., Part.). Again, in some cases where \bar{o} would otherwise be expected (final syl. of Q. Imp., Impf.), we find a , largely through the influence of the final guttural. Still further, in final syllables where \bar{e} would be expected in non-guttural Strong verbs (Ni. Inf. estr., Imp., Impf.; Qi. Perf., Inf. estr., Imp., Impf.; Hi. Imp.), a is ordinarily to be found, though under the influence of the tone it may become \bar{e} . Finally, in the Perf. *s. 2. f.* of all Voices, the guttural, for euphonic reasons, takes in place of a silent Šewâ a helping Pathah, though the following ת retains its usual pointing (§ 3. 2. foot-note; § 4. 1). Like Pathah furtive, this helping vowel cannot have the tone, and disappears when the verb takes suffixes.

2. ¹ יִשְׁלַח, יִשְׁלַח, מִשְׁלַח. ² הִשְׁתַּלַּח (Inf. estr. the same), יִשְׁלַח, הִשְׁלַח, מִשְׁתַּלַּח. ³ הִשְׁלַח, (Inf. abs.) יִשְׁלַח, מִשְׁלַח. The Qu.¹ (Inf. and Imp. wanting), Hith.² (Inf. abs. wanting), and Ho.³ (Inf. estr. and Imp. wanting) Voices have no special peculiarities.

בְּאֵר ¹ *f.* well, spring.

בָּקַע ² split, divide. בְּקָעָה † *f.* valley.

בָּרַח ³ flee. בְּרִיחַ * *m.* bolt, bar.

מָשַׁח anoint. מְשִׁיחַ ⁴ anointed, Messiah.

פָּגַע ⁵ meet, press, light upon.

פָּשַׁע *⁶ transgress. פְּשָׁע (i) *m.* transgression.

שָׂבַע ⁷ be satisfied.

שָׁבַע (Ni., Hi.) swear. שָׁבַע *m.* (הַשְׁבָּעָה *f.*) seven. שְׁבוּעָה * *f.* oath.

תָּקַע ⁸ smite, blow (a blast).

¹ Mn. with שְׁבַע "Beersheba": Gen. xxi. 32. ² The "Beka" (בְּקָעָה) was

the split, i.e., half Shekel. ³ Discrim. from בָּרַךְ. ⁴ Mn. "Messiah." ⁵ Cf. πάγω, pango, pact, etc. ⁶ Many a "Pasha" transgresses. ⁷ Discrim. from the following. ⁸ Mn. "Tekoa" (תֵּקוֹעַ, 2 Sam. xiv. 2), properly the place where tent-pins were (often) driven in, i.e., a favorite tenting-ground.

Exercise.—To (לָ) flee. Flee. He made flee. (One) making flee. (One) splitting wood (עֲצִים). It (Ni. f.) shall be split. They shall be split (Qu.). They shall be cleft (Hithq., cleave themselves). And thou (w.c.) shalt anoint as (לָ) king.¹³ He caused to light upon. Transgressor (Q. Part.). They transgressed. And (w.c.) Moab (מוֹאָב) transgressed against (בָּ) Israel. Thou art satisfied. Ye shall be satisfied (with) bread.²⁴ The oath which I swore (Ni.) to (לָ) 'Abhrāhām. Blow the trumpet (שׁוֹפָר) in Tekoa. If² ye shall hearken¹⁸ diligently (§ 15. 2).

§ 26. NOUNS.—GENDER AND NUMBER.

1. ¹ דְּבָרָא. ² מַלְכוּת; בְּרִית. The Hebrew has but two genders, a masculine and a feminine. Objects regarded as neuter in other languages it treats as *masc.* or *fem.*, more frequently the latter. *Masc.* nouns have in the *sing.* no peculiarity of form distinguishing them as such;¹ the endings הַֿ (with the tone) and תַֿ (after a vowel), mark the *fem. sing.*²

REM. 1.—There are not a few words which are used as either *masc.* or *fem.* Such are marked here *c.*; i.e., common.

REM. 2.—The ending הַֿ, as already noted (§ 1. 4), often represents an original תַֿ, which, as will be hereafter seen, needs to be restored in certain forms of the noun and verb. שִׁירָה = שִׁירַת.

REM. 3.—The ending תַֿ may mark the *fem.* in nouns also after a consonant, if a helping vowel (וּ, or וֹ with a guttural) be used in pronouncing it. שִׁחַת for שִׁחַתָּה; מַמְלֶכֶת for מַמְלֶכֶתָּה.

REM. 4.—Adjectives, as it respects Gender and Number, follow the analogy of nouns.

2. ¹ שְׁנַיִם. ² יָאָרִים. ³ תְּזוּדוֹת. ⁴ יְרֵדִים. ⁵ יוֹמִים. Nouns are used in the *sing.*, *pl.*, and (more rarely) *dual* numbers; adjectives, excepting the numeral for two,¹ in the *sing.* and *pl.* only. The ending of the *masc. pl.* is generally יִםֿ (or יָםֿ);² of the *fem. pl.*

תָּ (or תַּ)²; of the *du.* יָיִם.⁴ The *du.* is mostly used with things occurring in pairs, like certain members of the body, or things which may be conceived of as in pairs.⁵

	SING.	PLUR.	SING.	PLUR.	Du.
<i>Masc.</i>	טוֹב	טוֹבִים	סוּם	סוּמִים	סוּמָיִם
<i>Fem.</i>	טוֹבָה	טוֹבוֹת	סוּמָה	סוּמוֹת	סוּמָתַיִם

3. The endings יָיִם and יָיִם are added directly to the *masc. sing.* But before adding the latter to the *fem. sing.* with הָ, this ending is restored to its original form תָּ, the vowel becoming τ in an open syllable (§ 3. 3). The ending תָּ is added directly to the *sing.* of nouns not already ending in הָ; but in the case of those so ending, the latter is simply changed to the former for the *pl.*

REM. 1. — The changes required in the *changeable* vowels of a word to which syllables attracting the tone to themselves are added will be noted hereafter. For the present, the principle is illustrated by words with *unchangeable* vowels.

REM. 2. — There are many nouns having a *fem.* ending in the *sing.* which take יָיִם in the *pl.*; and, on the other hand, *masc.* nouns sometimes take תָּ in the *pl.*

REM. 3. — The *pl.* ending תָּ is an obscured *âth* (*cf.* Q. Inf. abs.), and is *unchangeable*. That it is here, however, a strengthened form of the original *sing.* ending *ath* is doubtful.

REM. 4. — The *pl.* in Hebrew is used to indicate a variety of relations besides plurality; especially those expressed in other languages by abstract nouns. יָיִם (*pl.* of תָּ) = life; קְרוֹשִׁים most holy: Hos. xii. 1.

דָּם <i>m.</i> blood; related to אָדָם red.	צָר (<i>f.</i> צָרָה) enemy, oppressor.
מָר* (<i>f.</i> מָרָה) bitter. Mn. "Marah": Ex. xv. 23.	Mn. "Tsar."
סוּם (<i>f.</i> סוּמָה) horse.	שָׂר (<i>f.</i> שָׂרָה) prince. Mn. "Sarah": Gen. xvii. 15.
צוּר wind, press, besiege. צוּר <i>m.</i> rock. צְוָאר* <i>m.</i> neck. מְצוּר* <i>m.</i>	שִׁיר <i>sing.</i> שִׁירָה ¹ (<i>f.</i> שִׁירָה) song.
siege, fortress. Mn. "Tyre" (צוּר).	שָׂקָה ² (Qu., Hi.) give to drink.
צָרַר bind together, shut in, oppress.	שָׂתָה (Q., Ni.) drink. מְשָׂתָה <i>m.</i> banquet.

¹ The heading of a number of Psalms. ² This verb and the next are defective, but mutually supplementary, as will be noted (*cf.* the root-letters). The p. n. "Rabshakeh" (2 Ki. xviii. 17) is usually derived from it (רַב־שָׂקָה), i.e., chief cup-bearer; probably it is the Assy. *Rab-sak*, chief captain.

Exercise. — Bullock.⁹ Cow. Cows. These (are) the good cows. Two mares. The princes. The waters³ were^a bitter. These mountains⁹ are very high.¹⁰ Enemies (*m.*). A new⁹ song (*m.*). He took¹⁹ asses.¹¹ He did not drink from¹³ the waters. Wisdom³ is good. And¹³ with (ב) horses. Righteousnesses¹³ (*f.*). Oaths²⁵ (*f.*). Two talents.⁴ Ye shall keep¹⁵ the Sabbaths (יָוֵם).¹⁶ Bela^c reigned¹³ in 'Edôm. Heroes²² like¹² those.

^a REM. — Not infrequently the subject and predicate in clauses of this nature are united by the 3d pers. (*sing.* or *pl. masc.* or *fem.*) of the Pers. Pronoun serving as copula (These are, were = אֵלֶּה הֵנָּה). When the copula is to be expressed, the word representing it will *not* be inclosed in parentheses.

§ 27. ANCIENT CASE ENDINGS. — THE CONSTRUCT STATE.

1. ¹ הִיתוּ for הֵיטַ: Gen. i. 24; מִתּוֹשָׁאֵל (מֵתוֹ = מֵת): Gen. iv. 18; בָּנֵי for בָּנָי: Gen. xlix. 11. It would appear that, originally, the Hebrew had endings to represent, respectively, the *Nom.* and *Gen.* case. The one was ך (ך or ך), the other ך. In rare instances these endings still remain;¹ but their power as case endings has entirely ceased.

2. ¹ הַרְּ. ² הַרְּרָה towards the mountain; הַשְּׁמַיִם towards the heavens. Another old case ending, however, representing the Accusative, generally toneless, has, to some extent, maintained itself as well in fact as in form.¹ It is appended to substantives mostly to denote direction (*whither*, more rarely *where*), and has accordingly received the name הַרְּ *locative*.²

REM. 1. — הַרְּ locative being without the tone may be easily distinguished from the *fem.* ending of nouns; and, for the same reason, it does not usually disturb the vocalization of a word to which it is appended. הַרְּ thither.

REM. 2. — When appended to a word having a like fem. ending, the latter reverts to its original form הַרְּ. הַרְּרָה help; הַרְּרָה help!

3. ¹ הַמֶּלֶךְ סוּם the horse of the king. The relations expressed in other languages by case endings are expressed in Hebrew mostly by Prepositions. But in addition to what has been said above of the Accus., it has also a method of representing the close relation ordinarily indicated by the *Gen.* (subjective and objective), the Adj., etc. One noun (the one to be limited) is put before another

(the one limiting) so as to express with it one idea.¹ The former word is said to be in the *construct* state with the latter, which is in the *absolute* state.

4. הַמֶּלֶךְ^1 דְּבַר^1 the word of the king. כָּל^2 but כָּל־ . Furthermore, since the emphasis of this compound expression is on the final word while the first one is hastened over, *changeable* vowels in the first word will be either dropped, volatilized, thinned, or shortened;¹ the effect being the same as though the tone were removed one place beyond it² (§ 3. 3. 4. 1; § 6. 5).

<i>Abs.</i>	סוּם,	סוּסָה,	סוּסִים,	סוּסִים,	סוּסָתִים,	מִחְנֶה.
<i>Cstr.</i>	סוּם,	סוּסַת,	סוּסִי,	סוּסִי,	סוּסַתִי,	מִחְנֶה

5. The changes taking place in other (changeable) vowels of nouns put in the construct state will be further illustrated hereafter (§ 29); those required in the *terminations* of such constructs should be stated here. The terminations of the *pl. masc.* and *du.* (יִם, יִים) become יִ (orig., יִ); the הֶ of *fem.* nouns reverts to its original form תֶ; while nouns ending in הֶ change the same to הֶ.

REM. — The construct may also be found before words governed by Prepositions, before clauses beginning with a Relative pronoun, and in many other cases where a close connection of thought is indicated. הַרִי בְגִלְבֹּעַ mountains in (of) Gilboa. מְקוֹם אֲשֶׁר the place in which.

אָחָז ¹ seize, possess. אֲחָזָה <i>f.</i> possession.	צִפּוֹר ⁵ <i>c.</i> bird (chirper).
הִנָּה ² bend, settle, encamp. תְּנִית ^{*3} <i>f.</i> spear. מִחְנֶה ² <i>c.</i> encampment.	שָׂאֵר ⁶ be over, left. שָׂאֵר [*] <i>m.</i> rest, remnant. שְׂאֵרִית <i>f.</i> remnant.
מִנְחָה <i>f.</i> gift, (meal) offering, <i>Minhāh.</i>	שָׂבָה ⁷ carry (away) captive. שְׁבִי <i>m.</i> captivity. שְׁבוּת <i>f.</i> captivity.
נֵר ⁴ (R. נֹר) <i>m.</i> lamp, light. מְנוֹרָה [*] <i>f.</i> candlestick.	

¹ Mn. "Ahaz" (אָחָז) who *possessed* the throne in the time of Isaiah. ² Mn. "Mahanaim," i.e., two camps: Gen. xxxii. 3. ³ The spear was so called from its elasticity. ⁴ Name of Abner's father: 1 Sam. xiv. 50. ⁵ Mn. "Zipporah," wife of Moses; also mimetic. ⁶ Mn. "Shear-jashub" (שָׂאֵר יָשׁוּב) = a remnant shall return: Isa. vii. 3. ⁷ Mn. "Tishbeh" (תִּשְׁבֶּה), the home of "Elijah the Tishbite." What has the name to do with the idea?

Exercise.—*I* (am) Jehovah the God^a (*pl.*) of Israel (יְהוָה אֱלֹהֵינוּ). Righteous¹³ (are) we. A possession of a burying-place.¹⁵ The camp of Israel. With (ב) a sword⁸ and with a spear. The spear of the king. (Meal) offerings. An offering in righteousness. The candlesticks of silver.¹² And he (*w.c.*) shall kill²⁴ the bird.^b And he (*w.c.*) has kept¹⁵ the statutes² (*m.*). Statutes (*f.*). Asses¹¹ of. The Altars¹⁸ (הַמִּזְבֵּחַ). The queen¹³ of Š'ebhâ'. Borders²² of Israel. The mighty men²² of 'Ēdôm. Cherubim.²⁴ (Into) Sheol.¹² Ye shall cast²² every son (כָּל־בֶּן)^c (into) the river (Nile).³

^a REM. 1. — A noun in the construct does not take the article, being made definite by its connection with the following word.

^b REM. 2. — The definite accusative is generally marked in prose by אֶת־ (or אֵת, § 2). A noun is regarded as definite when it has the article; is a proper name; is in the construct state (with a definite noun); when it has a pronominal suffix (§ 28), and in some other cases.

^c REM. 3 — כָּל־ is a noun (*estr.* כָּל־), and when followed by the article carries the idea of totality; without it, it is used distributively. כָּל־עַם every people; כָּל־הָעָם the whole people.

§ 28. THE NOUN WITH PRONOMINAL SUFFIXES.

1. Suffixes with a Sing. Noun. Suffixes with a Pl. and Du. Noun.

SING.		PLUR.		SING.		PLUR.	
1. c.	אֲנִי my	אֲנֵינוּ, אֲנֵינוּ	our	1. c.	אֲנִי my	אֲנֵינוּ	our
2. m.	אַתָּה, אַתָּה	אַתְּם, אַתְּם	} thy	2. m.	אַתָּה, אַתָּה	אַתְּם, אַתְּם	} thy
2. f.	אַתְּ, אַתְּ	אַתְּם, אַתְּם		2. f.	אַתְּ, אַתְּ	אַתְּם, אַתְּם		2. f.	אַתְּ, אַתְּ
3. m.	הוא, הוּא; הוּא, הוּא	הֵמָּה, הֵמָּה	} his	3. m.	הוא, הוּא	הֵמָּה, הֵמָּה	} his
3. f.	היא, הִיא; הִיא, הִיא	הֵנָּה, הֵנָּה		3. f.	היא, הִיא	הֵנָּה, הֵנָּה		3. f.	היא, הִיא

REM. 1. — In the suffixes of the 2. pers. throughout, בּ — by a not uncommon interchange of these letters — has taken the place of פּ. Otherwise the fragmentary endings may be readily traced to their origin in the Personal Pronoun (*sing.* 3. f. הִיא = הִיא; *sing.* 3. m. הוּא is a contraction from הוּאֵהוּ).

REM. 2. — With Nouns in the *sing.* are given forms both with and without a preceding vowel, or Š'ewâ. The former are used with nouns ending in a consonant, the latter with those ending in a vowel. This so-called "connecting"

vowel is really an original final vowel of the noun, which here in a form more or less modified reappears before most of the suffixes.

REM. 3.— In the case of *pl.* and *du.* nouns, the original form of the *estr.* (*ay*) is taken as the basis for the appended suffixes. This is generally contracted to \hat{e} (*pl.*); *a* is once lengthened to \bar{a} (*sing.* 3. *m.*), and twice deflected to \acute{e} (*sing.* 2. *m.*, 3. *f.*). In the *sing.* 1. *c.* the pronominal ending is absorbed in the *ay* of the ground-form; and in the *sing.* 2. *f.* a helping vowel (*i*) is used.

REM. 4.— The suffixes קָם, קָן, הָם, הָן are called “heavy” suffixes, and strongly attract the tone; the other suffixes are “light.”

REM. 5.— For the endings וִי־, ׀־, the poetic forms וִי־יְהוֹי־, וִי־יְמֹי־ may be found. The effect of a Pausal accent on the suffixes falls under the general rules for Pause (§ 6. 4. R.).

2.	<i>Singular Noun.</i>	<i>Plural Noun.</i>
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		MASC.	FEM.	MASC.	FEM.
<i>Sing.</i> 1. <i>c.</i> my . . .	מִסִּי	קוֹסְתִי	קוֹסְתִי	מִסִּי	קוֹסְתֵינוּ
2. <i>m.</i> thy . . .	מִסִּיךָ	קוֹסְתְּךָ	קוֹסְתְּךָ	מִסִּיךָ	קוֹסְתֵיךָ
2. <i>f.</i> thy . . .	מִסִּיָּךְ	קוֹסְתְּךָ	קוֹסְתְּךָ	מִסִּיָּךְ	קוֹסְתֵיךָ
3. <i>m.</i> his . . .	מִסּוֹ	קוֹסְתּוֹ	קוֹסְתּוֹ	מִסּוֹ	קוֹסְתֵיו
3. <i>f.</i> her . . .	מִסָּהּ	קוֹסְתֶיהָ	קוֹסְתֶיהָ	מִסָּהּ	קוֹסְתֵיהָ
<i>Pl.</i> 1. <i>c.</i> our . . .	מִסִּינֵנוּ	קוֹסְתֵנֵנוּ	קוֹסְתֵנֵנוּ	מִסִּינֵנוּ	קוֹסְתֵינוּ
2. <i>m.</i> your . . .	מִסִּיכֶם	קוֹסְתֵיכֶם	קוֹסְתֵיכֶם	מִסִּיכֶם	קוֹסְתֵיכֶם
2. <i>f.</i> your . . .	מִסִּיכֶיךָ	קוֹסְתֵיכֶן	קוֹסְתֵיכֶן	מִסִּיכֶיךָ	קוֹסְתֵיכֶן
3. <i>m.</i> their . . .	מִסִּיהֶם	קוֹסְתֵיהֶם	קוֹסְתֵיהֶם	מִסִּיהֶם	קוֹסְתֵיהֶם
3. <i>f.</i> their . . .	מִסִּיהֶן	קוֹסְתֵיהֶן	קוֹסְתֵיהֶן	מִסִּיהֶן	קוֹסְתֵיהֶן

REM. 1.— The word here used, it will be noted, has immutable vowels. It is representative of all such nouns. The effects of the pronominal suffixes on the mutable vowels of a word will be shown in the following section.

REM. 2.— The suffixes of nouns denote the Genitive relation, and the words to which they are attached are in the *estr.* state in fact, if not in form. Hence the *estr.* of the *fem.* (תְּ־), whose vowel, however, when falling in an open syllable (always except with the heavy suffixes) is lengthened.

REM. 3.— In the *fem.* of *pl.* nouns there is a double indication of the *pl.*: that of the *masc.* in addition to the *fem.*; but in the 3. *Pers. pl.* the endings ׀־, וִי־ are oftener found than those given.

REM. 4.— The omission of Dāghēš from ׀ in the 2. *m.* and *f.* of the *sing. fem.* noun with *pl.* suffix is due to the loosely closed syllable (§ 3. 4).

וִי־ךָ¹ *m.* uncle, beloved (one).

וִי־ךָ² *m.* generation.

׀־ךָ³ *f.* booth, tabernacle.

׀־ךָ⁴ *m.* forever.

עַד (<i>prep.</i> and <i>adv.</i>) till, as far as.	רִיב ⁶ strive. רִיב <i>m.</i> strife, cause (legal).
עֵד (<i>f.</i> עֵדָה) <i>m.</i> witness. עֵדוֹת <i>m.</i> testimony. עוֹד again, still.	שִׁפְחָה ⁷ <i>f.</i> maid-servant, handmaid.
צִוָּה ⁵ command. מִצְוָה <i>f.</i> commandment.	מִשְׁפָּחָה <i>f.</i> family.

¹ Mn. "David" (דָּוִד) the beloved. ² R. דָּוָר = revolve. Mn. "door."
³ Pl. "Succoth," where Jacob built "booths": Gen. xxxiii. 17. ⁴ Mn. "add" (the common idea at the basis of this list of words). עַד (ר. עֵדָה go on) forever; עֵד, עֵדוֹת (ר. עוֹד repeat over) = witness; עוֹד (*adv.*) again, still.
⁵ R. = be hard, solid, and from it comes צִיּוֹן = "Zion," which may serve as mn.
⁶ Mn. "Reeve," an old term for officer. Sheriff = Shire-reeve. ⁷ If r. = join, then so called as one *joined* to the family; and the family, as those *joined together*.

Exercise.—My beloved. His uncle. Our witness (vowel immutable). Your witnesses. Their witnesses (*f.*). Her commandment. Your commandment. The tabernacle of David. Strifes of. Thy handmaid. His maidservants. Upon (עַל) the maidservants in those days.¹⁰ This (is) the commandment which Jehovah sent.²² Great¹⁰ (is) the day of Y^ehōwāh. Yisr'âēl has not kept¹⁵ my precepts.¹⁵ Jehovah (is) a man⁹ of war.²⁴ The horses of Par'ōh and all his mighty men.²² It (is) thy voice.⁹ Jehovah our God (*pl.*) (is) holy (*sing.*).⁶ Our rock²⁶ (is) not as their rock. בְּנֵי־הַמֶּלֶךְ הַגְּדוֹל the eldest son of the king.^a

^a REM.—An Adj. modifying a noun in immediate connection with a Genitive (i.e., in the *ctr.* state) is placed after the compound expression; and the noun being (by its connection) definite, the adjective has the article (*cf.* § 10. 2).

§ 29. FIRST CLASS OF NOUNS.

1. Nouns with mutable vowels may be divided into classes according as they are affected by the *pl.*, *du.*, and *fem.* terminations, pronominal suffixes, and the *ctr.* state. In each of these cases the tone moves forward one or two places, producing the effects described in § 6 (which should now be reviewed).

	ABS.	CSTE.	LIGHT SUFF.	HEAVY SUFF.
<i>Sing.</i>	נְדִיב	נְדִיב	נְדִיבִי	נְדִיבְכֶם
<i>Pl.</i>	נְדִיבִים	נְדִיבִי	נְדִיבֵי	נְדִיבֵיכֶם

2. As a first class, those nouns (including adjectives and participles) may be designated which have a mutable vowel in the penult only. Inasmuch as that vowel is volatilized by any moving forward of the tone, the form of the word thus becomes fixed, and to it, as a base, the several terminations and suffixes are added without further change.

REM. 1. — If a word begin with a guttural, the general rule for gutturals in the same circumstances is to be followed (§ 5. 3. עֵוֹן, עָוֹן, עֵוֹנִי, עָוֹנוֹת, עֵוֹנוֹתִי, עָוֹנוֹתֵי). The same is true of a word ending in a guttural. § 5. 2. מְשִׁיחַ, נְבִיאָכֶם, נְבִיא, מְשִׁיחִי.

REM. 2. — Feminines of the form גְּדוּלָה (from *m.* גְּדוּל) follow the analogy of סוּסָה in the previous section.

REM. 3. — Words of the form עָנִי, in addition to the changes spoken of in R. 1, become עָנִיִּים (עָנִי, עָנִיכֶם) in the *pl.*; those of the form עָנִי become עָנִי (my affliction) with a suffix.

חֶסֶד¹ *m.* mercy. חֶסֶד * merciful, godly.

נְבִיא² prophesy. נְבִיא prophet.

נִבַּט look upon, regard.

נִבֵּר³ tell, narrate. נִבֵּר over against, before. נִבֵּר * *m.* prince, leader.

נָדִיב * liberal, noble. Mn. "Nadab."

נִשָּׂא⁴ lift up, bear, forgive. נִשָּׂא *m.* prince. מְשָׂא⁴ burden, portion.

עָוָה †⁵ do iniquity. עָוֹן *m.* iniquity.

עָנָה⁶ oppress. עָנִי poor. עָנִי * *m.* affliction, oppression.

¹ חֶסֶדֶה the Stork, was so named from its *tenderness* to its young. ² To be associated with the next root; the idea of the *r.* being to bubble forth, as the prophet's words from his soul, as the eye from the lids. ³ Mn. for the second root "Nebat," father of the notorious Jeroboam. ⁴ R. = be high, sightly. Note three words for *Noble* beginning with נ (נָדִיב, נָגִיד, נִשָּׂא). ⁴ To be disting. from נָסָה (mn. "Massah": Ex. xvii. 7), which also means *to lift up*, but with the idea of *trying, proving*. ⁵ Mn. *Awa*, an iniquitous strong-drink of the Hawaiian Islands. ⁶ Mn. "Anna" (an *oppressive* empress of Russia, A.D. 1730-1740). Distinguish עָנָה answer, § 47.

Exercise. — Collect²³ (*pl.*) my godly (ones). Our prophets. The prophets of Jehovah. Thy (*f.*) prophets. He went forth⁵ from his place.¹⁹ Ruler (נָגִיד) of the house³ of God. The princes (נִשָּׂא) of the earth.⁹ Our iniquity. Their iniquities. Forgiving (Part.) iniquity and transgression.²⁵ Thy poor (*pl.*). The poor of the flock.² Their affliction. And all her multitude (הַמְּוִן). Pray for (ask,¹² *pl.*) the peace²⁰ of Jerusalem.

§ 30. SECOND CLASS OF NOUNS.

1. **קָרָן, עוֹלָם, אֵיב, קָמַל, חֲזָה.** A second class of nouns are those which have a mutable vowel in the final syllable only: while that of the penult is (by nature or position) immutable.

	ABS.	CSTR.	LIGHT SUFF.	HEAVY SUFF.
<i>Sing.</i>	עוֹלָם,	עוֹלֵם,	עוֹלָמִי,	עוֹלָמָם.
<i>Pl.</i>	עוֹלָמִים,	עוֹלָמֵי,	עוֹלָמֵי,	עוֹלָמֵיהֶם.

2. The law of inflection for nouns (or participles and adjectives) of the form **עוֹלָם** is that *ā* remains in an open syllable; is changed to *a* in a loosely shut syllable (*cstr.* and with heavy suff. in the *sing.*); and volatilized when the tone is moved forward two places (*cstr.* and with heavy suff. in the *pl.*).

REM. 1. — The Ni., Qu., and Ho. Participles of the Strong verb follow in inflection the analogy of **עוֹלָם**, as the Q. (act.), Qi. and Hithq. Participles follow that of **אֵיב**.

REM. 2. — Monosyllables with a mutable *ā* belonging to this class of words have some peculiarities, represented by **יָד, יָדָם, יָדֵי, יָדָיו, יָדֵיהֶם, יָדֵי, יָדָה, דָּם, דָּמִי, דָּמָם, דָּמֵי, דָּמֵיהֶם, דָּמֵי.** The special peculiarity consists in thinning *ā* to *i* or *e*, with heavy suff. in the *sing.*, and in the *cstr.* and with heavy suff. in the *pl.*

	ABS.	CSTR.	VOCAL SUFF.	CONSON. SUFF.
<i>Sing.</i>	אֵיב,	אֵיב,	אֵיבִי,	אֵיבָה.
<i>Pl.</i>	אֵיבִים,	אֵיבֵי,	אֵיבֵי,	—.

3. In words of the form **אֵיב**, or the Act. Part. Qal (i.e., words having *ē* in the final syllable and an immutable vowel in the penult), the last vowel is volatilized with suffixes beginning with a vowel, and is shortened to *e* or *i* before those beginning with consonants. The *cstr. sing.* is like the *abs.* except before Maqqēph.

REM. — Monosyllabic nouns with *ē* naturally follow this law of inflection. **שָׂם, שָׂמִי, שָׂמָה, שָׂמֵי.**

4. **הַזֵּן, הַזֵּימ, הַזֵּיב.** In words of the form **הַזֵּן**, **הַזֵּימ**, **הַזֵּיב**, the *cstr. sing.* is **הַזֵּה** (§ 27. 5). Before suffixes, **ה** and the vowel are dropped, and the suffixes are added directly to the word as thus apocopated.

אֵיב¹ *m.* one hating, enemy.

הַזֵּה² see, behold (a vision). **הַזֵּה** †
m. seer. **הַזֵּוֹן**^{*} *m.* vision.

הַזֵּה³ stretch out, turn aside. **הַזֵּה**^{*}
f. bed. **הַזֵּה** *c.* staff, tribe.

עוֹלָם *m.* antiquity, age, eternity.

קָנָה acquire, buy. **קָנָה**⁴ (*cstr.* **קָנָה**)
m. cane, stalk. **מִקְנָה** *m.* property
(in cattle), cattle.

רָאָה⁵ see. **מִרְאָה** sight, appearance.

שָׁפַט⁶ judge. **מִשְׁפָּט** judgment, rule.

¹ An interesting fact about this word is that it is used in this (Part.) form about 280 times in the Bible and only once in another form: Ex. xxiii. 22.

² Not the *r.* of "Hosea," the prophet; but **הַזֵּה** is a syn. of **נָבִיא**²⁹ and **רָאָה** (seer). ³ Mn. Lat. *Nata-re* (= stretch out hands) to swim. ⁴ Mn. *cane*. The idea of acquisition in the *r.* comes through that of setting upright, establishing.

⁵ Note that all the letters are weak, and the first is a "vibrating" letter. ⁶ Mn. "Jehosaphat" (**יְהוֹשָׁפָט**), Jehovah has judged.

Exercise. — By (**בְּ**) means of (hand of) all the seers. Your blood.²⁶ Your hand. Their hands. The hand of his enemies. The seer of the king.¹³ Upon (**עַל**) the bed of the man⁹ of God. Thy rod. And I (w.c.) will break¹⁴ the staff of bread.²⁴ Possession (property) of flocks (*sing.*).² His cattle. Our cattle. In the name¹⁰ of Jehovah. The name of that place.¹⁹ What¹¹ is thy name? His judgments are in all the earth.⁹ The priests¹² and the judges (Part.). I have taught¹⁸ (Qi.) statutes² and judgments. And the appearance of the glory¹¹ of Jehovah. Their appearance. The names of the tribes (**יְוֹת**) of Israel.

§ 31. THIRD CLASS OF NOUNS.

1. **שָׂדֵה, זָרְקָן, לֶבֶב, דְּבָר.** (see vocab. § 40). This class includes words with two mutable vowels. The law of vowel changes, when additions are taken, is found § 6. 4-6.

	ABS.	CSTR.	LIGHT SUFF.	HEAVY SUFF.
<i>Sing.</i>	דְּבָר,	דְּבָר,	דְּבָרִי,	דְּבָרְכֶם.
<i>Pl.</i>	דְּבָרִים,	דְּבָרִי,	דְּבָרִי,	דְּבָרֵיכֶם.

REM. 1. — The thinning of the original *a* to *i* (*ctr. pl.*, etc.) takes place, except in cases where one of the first two letters is a guttural (חֲכָמִים, חֲכָמִי, גִּהְרִי, גִּהְרִים), and in a few other words. כִּנְפֵי, כִּנְף.

REM. 2. — Words of the form אֲזַן become אִזְן in the *ctr. sing.*

REM. 3. — שָׂדֶה having (unlike הוֹדָה, § 30) a mutable vowel in both syllables belongs to this class. *Cstr.* שְׂדֵה, שְׂדֵי, שְׂדִים (or שְׂדוֹת), *ctr. pl.* שְׂדֵי.

REM. 4. — Words of this class occasionally take with additions D. forte (*characteristic*, § 4. 2. R.) in their final radical, in order to keep the pretonic vowel short. גַּמְלִים for גְּמָלִים.

	ABS.	CSTR.	LIGHT SUFF.	HEAVY SUFF.
<i>Sing.</i>	אֲדָקָה	אֲדָקַת	אֲדָקוֹתִי	אֲדָקוֹתֶכֶם
<i>Pl.</i>	אֲדָקוֹת	אֲדָקוֹת	אֲדָקוֹתֵי	אֲדָקוֹתֵיכֶם

2. In feminines of this class ending in הַ, the original form in *ath* (*ā-th* in open syllable) is assumed, and the law of vocal changes is then applied, as in the masculines.

REM. — The *dual* has the form (שְׂפָתַיִם) שְׂפָתַיִם, *ctr.* שְׂפָתַי, שְׂפָתֶיךָ, שְׂפָתֶיכֶם.

אָדָם <i>m.</i> man, Adam.	אֲדָמָה ¹ <i>f.</i>	כְּנֶפֶת ⁴ <i>c.</i> wing, border.
ground, earth.		נְהַר ⁵ <i>m.</i> river. Syn. יָאֵר.
בְּקָר ² <i>c.</i> (large) cattle, herd.	בֹּקֵר	שִׁפָּה ⁶ <i>f.</i> lip, border, shore.
<i>m.</i> morning.		שִׁנָּה [†] change. מִשְׁנָה ⁷ <i>m.</i> second,
בְּשָׂר ^{†3} (Qi.) bring good tidings.		copy. שָׁנָה <i>f.</i> year. שְׁנֵי <i>m.</i> (<i>f.</i>
בָּשָׂר <i>m.</i> flesh.		שְׁנֵי) second. שְׁנַיִם two.

¹ Associate with preceding word. ² R. = break through: cattle, the clods (in ploughing); morning, the mists and darkness. ³ Idea of r., to smooth the skin, rub out its wrinkles. Cf. Germ. glätten, Eng. gladden. ⁴ R. כַּן = cover. The three root-letters are in "canopy." ⁵ Associate with הַר (river and mount). ⁶ Idea of r. שָׁחַ, כָּחַ, is to rub. Cf. כָּפַר = rub pen on the paper. ⁷ It is easy to see how the idea of year comes from that of change. The two following words are from an allied r. Mn. "Mishna" (מִשְׁנָה), i.e., the text of the Talmud, so called as a *repetition* of the law.

Exercise. — From the elders¹⁷ of Israel. The wisdom³ of his wise (men).³ According to (בְּ) the word⁶ of Jehovah. He wrote⁴ all the words in a book.¹² The words of the lips of Jehovah. His words. Their words. In the heart²³ of the righteous¹³ (*pl.*). Which is upon (עַל) the

shore of the sea (סִי). In the house³ and in the field (שָׂדֶה). The waters³ of the river. Flock² and herd. I will give (אֶתֶּן) thy flesh to the birds of (לְעוֹף) heaven.¹⁰ The righteous acts (righteousnesses) of Jehovah. Jehovah our righteousness.

§ 32. FOURTH CLASS OF NOUNS.

1. מְלֻךְ, סֶפֶר, בְּקָר (בְּקָרָה). Numerous nouns of a peculiar formation (originally monosyllabic) may be reckoned as a fourth class. Their vowels were respectively *a*, *i*, and *u* (or *o*).

2. מְלֻךְ, סֶפֶר, בְּקָר (בְּקָרָה). On account of the difficulty of pronouncing these words as monosyllables, a helping vowel was used under the second radical; and as this vowel was ordinarily *Seghōl* (see, however, the following section) they are generally known as Segholates. They are named Segholates of the *a*, *i*, or *u* (or *o*) class, according to the vowel which originally characterized them.

REM. 1. — In Segholates of the *a* class this vowel has been ordinarily deflected to *e*. מְלֻךְ from מֶלֶךְ.

REM. 2. — In Segholates of the *i* and *u* (or *o*) class these vowels (now standing in an open syllable with the tone) are changed to *ē* and *ō*.

REM. 3. — It is not possible to judge from their absolute form to which of the first two classes a Segholate belongs, if the vowel of the first syllable be *e*. Accordingly, those of the *i* class have been indicated in our vocabularies.

REM. 4. — Certain words of this class have not been given a helping vowel, but remain in their original monosyllabic form. הָטָא, הָטְאוּ, הָטְאִים.

<i>Sing. Abs.</i>	מְלֻךְ	סֶפֶר	בְּקָר
<i>Cstr.</i>	מְלֻךְ	סֶפֶר	בְּקָר
<i>Light suff.</i>	מְלֻכִי	סֶפְרִי	בְּקָרִי
<i>Heavy suff.</i>	מְלֻכְכֶם	סֶפְרְכֶם	בְּקָרְכֶם
<i>Pl. Abs.</i>	מְלֻכִים	סֶפְרִים	בְּקָרִים
<i>Cstr.</i>	מְלֻכִי	סֶפְרִי	בְּקָרִי
<i>Light suff.</i>	מְלֻכִי	סֶפְרִי	בְּקָרִי
<i>Heavy suff.</i>	מְלֻכֵיכֶם	סֶפְרֵיכֶם	בְּקָרֵיכֶם
<i>Du.</i>	רְגְלִים	—	—

3. The law for the inflection of Segholates is that in the *sing.* and *du.* of the word, and in the *ctr.* and the forms having heavy suffixes of the *pl.*, the pronominal suffixes are appended to the original monosyllabic form. In the other forms (*pl.* and the *pl.* with light suffixes) a "helping" vowel (\bar{a}) is used with the second radical, its own being volatilized, and the suffixes are then added without further change.

REM. 1. — It will be noted that the *ctr. sing.* is like the *abs.* This law is nearly universal.

REM. 2. — In Segholates of the *u* (or *o*) class, the characteristic vowel of the inflected forms is generally *o*, but there are examples of the use of *u*, and even *i*. גְּדֹלוֹ from גָּדֹל greatness.

REM. 3. — On the exceptional *pl.* forms of שָׁרֵשׁ and קָדֵשׁ , see § 2. 3. r. 2.

REM. 4. — The *ctr. pl.* is really formed from the *abs. pl.* by volatilizing the "helping" vowel \bar{a} , and restoring in the first syllable the original *a* (*i* or *o*); but, for practical reasons, it seemed better to state the rule as above.

REM. 5. — A more characteristic mark of words of this class than *v* is the tone on the penult.

אָזֵן * (Hi.) give ear. אָזֵן ¹ *m.* ear.
 בְּבוֹר ² *m.* firstborn. בְּבוֹרָה † *f.* first-
 ling, birthright.
 יָלַד beget, give birth. יָלִיד ³ *m.* boy,
 son.
 נָדַר * vow. נָדָר † (and נָדָר) (i) *m.*
 a vow.

נַפְשׁ *c.* soul, life, self.
 רָגַל *⁵ go, (go about to) calumniate,
 spy out, tread. רַגְלָה *f.* foot.
 שֶׁמֶן ⁶ (i) *m.* oil.
 שֶׁמֶשׁ ⁷ *c.* the sun.
 שָׂרֵשׁ *⁸ *m.* root.

¹ Cf. $\acute{\omega}\sigma\acute{\iota}\nu$, *dat. pl.* of $\acute{o}\delta\acute{o}s$. ² R. = break through. Cf. בָּקַר . ³ A mn. will, perhaps, suggest itself. ⁴ R. akin to נֹזֵר , mn. "Nazirite" (נָזִיר). ⁵ R. רָג carries the idea of (excited) movement. ⁶ Mn. "Gethsemane" (Aram. גֵּת שֶׁמֶן oil press). ⁷ Mn. "Beth-shemesh" (Josh. xv. 10), house of the sun. ⁸ Assoc. with קָדֵשׁ (see § 2. 3. r. 2).

Exercise. — In their ears. In the ears of the people⁹ of the land.⁹ All² the firstborn. The firstborn according to (ב) his birthright. My sons. Their sons. Where (§ 10. 4) thou hast vowed a vow. His vows. Your vows. Bless⁶ (Qi.), my soul, Jehovah. For (ל) the sole³ of her foot. From between (מִבֵּין) his feet. At (ב) their feet. We (are) your servants.⁸ Cause (me) to hear¹³ in the morning³¹ thy lovingkindness.²⁹ The root of the righteous¹³ (*pl.*). And he (w.c.) wrote⁴ these words⁶ in the book¹² of the law (תּוֹרָה) of God.

§ 33. FOURTH CLASS OF NOUNS (*Continued*).

<i>Sing. Abs. and Cstr.</i>	נָעַר	נָעָה	פְּעַל
<i>Light suff.</i>	נְעָרִי	נְעָחִי	פְּעָלִי
<i>Heavy suff.</i>	נְעָרְכֶם	נְעָחְכֶם	פְּעָלְכֶם
<i>Pl. Abs.</i>	נְעָרִים	נְעָחִים	פְּעָלִים
<i>Cstr.</i>	נְעָרֵי	נְעָחֵי	פְּעָלֵי
<i>Light suff.</i>	נְעָרַי	נְעָחַי	פְּעָלַי
<i>Heavy suff.</i>	נְעָרֵיכֶם	נְעָחֵיכֶם	פְּעָלַיכֶם

1. Segholates having a guttural for their second or third radical generally take *a* instead of *e* as a helping vowel; and in those having a guttural as their second radical, an original *a* in the first syllable is usually retained, i.e., the word does not assume an actual *Segholate* form in either case.

REM. 1. — To the second part of this rule there are occasional exceptions. לְחָם from לָחֶם.

REM. 2. — Segholates of the *u* (or *o*) class sometimes retain the *ō* in the *pl. abs.* and in the *pl.* with light suffixes. אֶהָל from אָהָלִים, אֶהָלִיו from אָהָלִים.

REM. 3. — Segholates of the *i* class whose first letter is a guttural (ע, ח) usually take *e* with suffixes instead of the original vowel. עֲזָרִי from עֹזָר.

<i>Sing. Abs.</i>	מְלָכָה	חֲרָפָה	חֲרָפָה
<i>Cstr.</i>	מְלָכַת	חֲרַפַּת	חֲרַפַּת
<i>Light suff.</i>	מְלָכַתִּי	חֲרַפַּתִּי	חֲרַפַּתִּי
<i>Heavy suff.</i>	מְלָכַתְכֶם	חֲרַפַּתְכֶם	חֲרַפַּתְכֶם
<i>Pl. Abs.</i>	מְלָכוֹת	חֲרַפּוֹת	חֲרַבּוֹת
<i>Cstr.</i>	מְלָכוֹתֵי	חֲרַפּוֹתֵי	חֲרַבּוֹתֵי
<i>Light suff.</i>	מְלָכוֹתַי	חֲרַפּוֹתַי	חֲרַבּוֹתַי

2. Feminines from *masc.* Segholates (like חֲרָב, חֲרָפָה, מְלָכָה) require no new principle in their inflection. The *fem.* ending affects the word as the ordinary suffix affects the *masc.* — throws it into its monosyllabic form. The *fem. pl.* form is also precisely analogous

to the *masc.* All suffixes in both *sing.* and *pl.* are appended to the *cstr.* (as in *fem.* nouns of the third class), the final *a* in the *sing.* becoming *ā* in an open syllable.

REM. — הַרְפָּה *f.* reproach. See *s.v.* הַרְרָה, Ap. 1.

<i>Sing. Abs. and cstr.</i>	מִמְלֶכֶת	קְטֹלֶת	גְּבֵרָת	mistress	נְחֹשֶׁת
<i>Light suff. ...</i>	מִמְלֶכֶתִי	קְטֹלֶתִי	גְּבֵרָתִי		נְחֹשֶׁתִי
<i>Pl. Abs.</i>	מִמְלָכוֹת	קְטֹלוֹת	—	—	—
<i>Cstr.</i>	מִמְלָכוֹת	קְטֹלוֹת	—	—	—

3. Besides the *fem.* form of *masc.* Segholates, there are also proper *fem.* Segholates. They are nouns with the *fem.* ending ת and a helping vowel (־ָ, ־ִ). They are inflected in the *sing.* like the *masc.* Segholates. In the *pl.* the first form follows the analogy of the *fem.* of *masc.* Segholates; the second (the *fem. act. Part. Q.*, *Qi.*, *Hithq.*) drops the pretonic vowel in the *pl.*; the third and fourth are rarely met with in the *pl.*

REM. — Some *fem.* nouns have an *abs.* form in ה־ָ as well as in ת־ָ (מְלֻחָמָה) or מְלֻחָמָת (מְלֻחָה, קְטֹלָה or קְטֹלָת); while there are some whose *abs.* form is in ה־ָ and their *cstr.* always in ת־ָ. אִשָּׁה, מִמְלָכָה.

אֹהֶל <i>m.</i> tent. Mn. "Oholiab": Ex. xxxi. 6.	נִצַּח ³ (<i>Qi.</i>) lead, especially a choir.
יַעַר <i>m.</i> forest. Mn. (<i>pl.</i>) "Jearim": Josh. xv. 10 ("forest-city").	נִצְחָה (or נִצְחָה) glory, eternity.
נְחֹשֶׁת ¹ <i>c.</i> copper, brass (bronze).	פָּסַח* <i>m.</i> Passover; Gr. <i>πάσχα</i> .
נְעוּר ² young man; נְעוּרָה <i>f.</i> ; נְעוּרִים youth.	פָּעַל ⁴ do, make. פְּעִיל* <i>m.</i> deed, work.
	פָּעַם ⁵ <i>c.</i> stroke, step, a time (once).
	שַׁעַר <i>c.</i> gate. R. divide. Mn. "share."

¹ The memory may be aided by combining the p.n. "Necho" (Pharaoh) and "Seth" (שֵׁת), though the latter may have been nearer the *bronze* age: Gen. iv. 22. ² Mimetic, referring to time of puberty. Cf. gnär (= gnarl, snarl, growl).

³ The *Qi. Part.* מְנַצֵּחַ with לְ is found over fifty times in headings of Psalms in the sense of choir-leader. ⁴ May be associated with the *usual* names of the Voices, as "Niph'al," "Pu'al," etc. (§ 19). It is used in poetry for נִצְּחָה.

⁵ The original monosyllabic form פָּעַם suggests better the idea of stroke, step.

Exercise. — He sent²² (*Qi.*) each man⁹ (= a man) to (לְ) his tent (*pl.*). As a lion¹² in the forest. Its brass. In silver¹² and in brass. He spoke⁵ to his young man. And thou (w.c. *Impf.* in *a*) hast cleaved²² to (בְּ) the maidens

of Bō'az. "To the chief musician." To cut off²⁰ (Hi.) from the city (עיר) of Jehovah all workers of iniquity (אָנִי). Ask¹² (pl.) concerning (עַל) my sons¹¹ and concerning the work of my hands.³ And I (w.c.) will reward²⁰ (Qi. of שָׁלַם) them (לָהֶם) according to their works. My steps. Twice (du.).

§ 34. NOUNS OF PECULIAR FORMATION.

<i>Sing. Abs.</i>	אָח	אָחות	אָמה	בְּלִי	עִיר
<i>Cstr.</i>	אָחֵי	אָחות	—	—	עִיר
<i>Light suff.</i>	אָחֵיו	אָחותֵי	אָמתֵי	בְּלִיָּה	—
<i>Heavy suff.</i>	אָחֵיכֶם	—	—	—	—
<i>Pl. Abs.</i>	אָחים	אָחֹות	אָמהות	בְּלִים	עָרִים
<i>Cstr.</i>	אָחֵי	—	אָמהות	בְּלֵי	עָרֵי
<i>Light suff.</i>	אָחֵיהֶם	אָחֹותֵיהֶם	אָמהֹותֵיהֶם	בְּלֵי	—
<i>Heavy suff.</i>	אָחֵיכֶם	(אָחותֵיכֶם)	—	בְּלֵיכֶם	—

REM. — 1. In אָחים the vowel of the first syllable is possible because there is a D. forte implied. For אָחֵיו (pl. with light suff.), אָחֵיו is always found by exception. 2. In אָחות the ending is not that of the *fem. pl.*, but is a contraction for -*avath*. 3. The ה in אָמהות is used as a consonant, and not as in אָמה. 4. The *pl.* of בְּלֵי is formed as if from בְּל, and of עִיר as if from עָר, the latter form being still found in proper names. 5. The remaining nouns usually reckoned under this head have already been given in preceding vocabularies, but should now be reviewed: אָב (§ 8); אִישׁ, אִשָּׁה (§ 9); בֵּית (§ 3); בֶּן, בַּת (§ 11); יוֹם (§ 10); מַיִם, פֶּה, רֹאשׁ, שֵׁם (§ 3); שָׁמַיִם, שָׁמַיִם (§ 10).

אָבָה wish, will. אָבִיו¹ poor.

אָוָה* wish, desire. תְּאֹוָה *f. ibid.*

אוֹ (§ 2) or.

אָח² brother. אָחות sister.

אָחֹור back side, backwards. אָחֹר *m.*

after. אָחֹר another. אָחֹרֹן³ latter,

later. אָחֹרֵית *f.* latter time, future.

מָחָר, מָחָרָת* *f.* to-morrow.

אָם⁴ (with suff. אָמֵי, *pl.* אָמות) *f.* mother. אָמָה cubit, mother-city, metropolis.

אָמָה⁵ *f.* maidservant.

אָמָה⁶ complete, end. בְּלָה* bride, daughter-in-law. בְּלֵי vessel, weapon, thing. בְּלֵיָה, (only *pl.*) בְּלֵיֹות reins, inward parts.

עִיר be astir, awake. עִיר *f.* city.

¹ Mn. and deriv. "Ebionite." The idea of "poor" as coming from this r. is obvious. ² The same word as interjection = Alas! ³ Mn. for this series of words "Acheron" (Ἀχέρων), a fabled river of the *after* world. אַחַר (note vowel and D. forte implied as in אַחַר) = one after, i.e., another. מִחָרָה apparently = מִמָּחָרָה i.e., the (day) after. ⁴ R. אַמִּם (in Assy.) = be broad, roomy; hence cubit. ⁵ Cf. Germ. *Amme*, nurse; Lat. *manna*. All seem to be mimetic. ⁶ Idea of r. is to be rounded out, complete. כָּל (§ 2) is from an allied r. The bride was so called as the full grown maiden; the reins, from the conception of them, probably, as a sort of vessel (כָּלִי). ⁷ Note idea of a city. עִיר is equivalent to עָרָה, as in עִיר-מוֹאָב city of Moab: Num. xxi. 28.

Exercise. — He slept¹⁹ with⁹ his fathers. The wife⁹ (woman) of thy youth.³³ All the men of Israel. The house of the women. A place¹⁹ for (ל) houses. My sons and my daughters. In the days of your fathers. According to (עַל) the word (mouth) of Jehovah. His brethren (r. 1) were not able.⁹ Say⁵ (f.) thou (art) my sister. His wife (formed from אִשָּׁה) and his maidservants. The vessels (are) holy (holiness).⁶ And (w.c.) the elders¹⁷ of that city shall take¹⁹ the man. I have-made-to-*cease*¹⁶ from the cities of Y^ehûdhâh the voice⁹ of joy.³

§ 35. THE CARDINAL NUMBERS.

1.

	ABS.	CSTR.	ABS.	CSTR.
1.....	אֶחָד	אֶחָד	אֶחָת	אֶחָת
2.....	שְׁנַיִם	שְׁנֵי	שְׁתַּיִם	שְׁתֵּי
3.....	שְׁלֹשָׁה	שְׁלוֹשָׁת	שְׁלוֹשׁ	שְׁלוֹשׁ
4.....	אַרְבָּעָה	אַרְבַּעַת	אַרְבַּע	אַרְבַּע
5.....	חֲמִשָּׁה	חֲמִשָּׁת	חֲמִשׁ	חֲמִשׁ
6.....	שֵׁשׁ	שֵׁשֶׁת	שֵׁשׁ	שֵׁשׁ
7.....	שִׁבְעָה	שִׁבְעַת	שִׁבַּע	שִׁבַּע
8.....	שְׁמֹנֶה	שְׁמוֹנַת	שְׁמוֹנֶה	wanting
9.....	תְּשֻׁעָה	תְּשֻׁעַת	תְּשַׁע	תְּשַׁע
10.....	עָשָׂר	עָשָׂרַת	עָשָׂר	עָשָׂר

REM. — 1. The vowels *e* and *a* in the first syllable of the word for *one* are not in an open syllable; but D. forte is implied in ה. 2. The Dāghēs in שְׁתַּיִם and its *estr.* is not D. forte, but, by exception (§ 3. 1. r. 2), a D. lene, the word being for אֶשְׁתַּיִם.

2. ¹ יוֹם אֶחָד. ² עָרִים שְׁתַּיִם. ³ שְׁתַּי נָשִׁים. The numeral for *one* is rarely used except as an *adj.*; hence it is found after its word, and agrees with it in gender and number.¹ The numeral for *two* is an abstract noun; hence it may be found standing in apposition before or after the thing enumerated,² or in the construct state before it.³

3. שְׁלֹשׁ עָרִים. שְׁלֹשׁ עָרִים. The numerals from 3 to 10 are also abstract nouns; but as a rule they *disagree in gender* with the things they enumerate, a *masc.* being used with a *fem.* and *vice versâ.*^a

11.....	{	אֶחָד עָשָׂר.....	אַחַת עָשָׂרָה
		עֶשְׂתַּי עָשָׂר.....	נִשְׁתַּי עָשָׂרָה
12.....	{	שְׁנַיִם עָשָׂר.....	שְׁתַּיִם עָשָׂרָה
		שְׁנֵי עָשָׂר.....	שְׁתַּי עָשָׂרָה
13.....		שְׁלֹשָׁה עָשָׂר.....	שְׁלֹשׁ עָשָׂרָה
		Etc.	Etc.
20.....		עֶשְׂרִים	שְׁלֹשִׁים
100.....		מֵאָה	מֵאָתַיִם (<i>du.</i>)
1000.....		אֶלֶף	אַלְפַיִם (<i>du.</i>)
10000.....	{	רְבֹוא (רְבוּ).....	רְבֹואוֹת (רְבוֹת) (<i>pl.</i>)
		רְבֻבָה.....	רְבֻבוֹת (<i>pl.</i>)

4. The numerals from *eleven* to *nineteen* are formed by prefixing the units to the numeral for *ten*.

REM. 1. — The form עֶשְׂתַּי represents a root not elsewhere found in Hebrew, but that appears in Assyrian in the word *istin*, one.

REM. 2. — The forms שְׁנַיִם, שְׁתַּיִם (contracted from שְׁנַיִם, שְׁתַּיִם) stand for שְׁנֵי, שְׁתַּי, and come under the head of perpetual *Qerēs*, though only used in this connection.

^a The *fem.* form of the numeral, being the original, is used with the more common *masc.* nouns; while the *masc.* form of the numeral, as shorter, is used with the *fem.* nouns.

5. The numeral for *twenty* is the *pl.* of that for *ten*; while those from *thirty* to *ninety* are the plurals of the respective units.

6. ¹ בָּנִים שְׁלֹשָׁה. ² שְׁלֹשָׁה בָּנִים. ³ בָּנִים שְׁלֹשָׁה. The numerals from *two* to *ten* generally stand in the *ctr.* before their nouns; ¹ but may stand before them, ² or, still less frequently, after them, ³ in the *abs.*

REM. — The *fem. du.* of the corresponding cardinal is used to express the idea of *-fold*. שִׁבְעָתַיִם sevenfold.

7. ראשון, (*f.*) ראשונה first. שני, (*f.*) שנית second. שלישי, (*f.*) שלישית third. The *ordinal numbers* (1 to 10), except that for *first*, are formed from the corresponding cardinals by inserting an וְ after the 2d and 3d consonants. They are adjectives, and so construed. Above *ten* the cardinals are used for the ordinals, as also often in other cases in counting years and the days of the month.

REM. — רביעי fourth, drops the weak א of ארבע on becoming an ordinal.

8. The following idiomatic expressions are worth noting: ^a —

- | | |
|--------------------------------|----------------|
| 1. זה שלוש שנים. | 5. שניכם אתם. |
| 2. בן־שבע שנים. | 6. שני המלכים. |
| 3. שני המלכים אלה. | 7. שני בניהך. |
| 4. עָשָׂר בְּאַמָּה הַכְּרוּב. | |

§ 36. THE STRONG VERB WITH SUFFIXES.

1. The *Inf. ctr.* and *Part.* (Q.): קָטַל, קָטֹל. ¹ קָטַלְתִּי killing me. ² קָטַלְתִּי my killing, killing me. קָטַלְתָּ etc. Being themselves properly nouns, the *Inf. ctr.* and *Part.* take the pronominal suffixes of nouns; except the suffix of the *1st Pers. s.*, where נִי ¹ may be used for יְ. The former always denotes the object of the verb (me), ¹ the latter the subject or object (my or me). ²

REM. 1. — The ending נִי ¹ is found with the *Part.* only in poetry.

REM. 2. — The *Part.* in this form, it will be remembered, belongs to the second class of nouns (§ 30); the *Inf.* to the fourth class (§ 32). The vowel *ō*, in the latter, is drawn back and used under the first radical, where, falling in a shut syllable without the tone, it becomes *o* (or *u*), and is inflected (with the exception of the *1st Pers.*) much like בָּקַר.

^a Cf. Kennedy's *Introd. to Bib. Hebrew* (Lond., 1889), p. 106.

REM. 3. — With the suffixes קָן , כֶּם , קָן , the *Inf.* generally takes the vowel under the 2d radical. קָטְלָם , קָטְלָךְ .

REM. 4. — The *Inf.* of the form קָטַל (*Intrans.*, etc.) becomes קָטְלִי (קָטְלִינִי), קָטְלָךְ , etc., when inflected.

3. SING. MASC.	3. SING. FEM.	2. SING. MASC.	2. SING. FEM.	3. PLUR. COM.	2. PLUR. COM.
קָטַל	קָטְלָה	קָטַלְתָּ	קָטַלְתְּ	קָטְלוּ	קָטַלְתֶּם
קָטְלִינִי	קָטְלִינִי	קָטַלְתֵּנִי	קָטַלְתֵּנִי	קָטְלוּנִי	קָטַלְתֵּינוּ
קָטְלָךְ	קָטְלָךְ	—	—	קָטְלוּךְ	—
קָטְלָךְ	קָטְלָךְ	—	—	קָטְלוּךְ	—
קָטְלוּ	קָטְלִינִי	קָטַלְתֵּוּ	קָטַלְתֵּוּ	קָטְלוּהוּ	etc.
קָטְלָה	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	קָטְלוּהָ	as 3. <i>pl.</i>
קָטְלִינוּ	קָטַלְתֵּנוּ	קָטַלְתֵּנוּ	קָטַלְתֵּנוּ	קָטְלִינוּ	
wanting	wanting	—	—	קָטְלוּכֶם	—
wanting	wanting	—	—	wanting	—
קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם	
קָטְלוּן	קָטַלְתֵּן	קָטַלְתֵּן	קָטַלְתֵּן	קָטְלוּן	

2. *The Perf.* The accusative of the *Pers. Pron.* is sometimes expressed with the verb by means of the particle אֵת and a suffix (§ 39). When this is not the case, the pronominal fragment is attached to the verb itself.

REM. — 1. The suffixes of the verb here, too, it will be seen, with the exception above noted, are the same as those of the noun (§ 28). 2. As in the case of the noun, also, a union vowel (originally found with the word) is generally used before suffixes beginning with a consonant, after forms ending in one. In the verb it is ordinarily *a* in the *Perf.*, as in נִי (the only exceptions being \bar{e} before the suffix of the 2. *f.* and \bar{a} before ךָ 2. *m.* of קָטַל , קָטְלָה), and \bar{e} in the *Impf.* and *Imper.* 3. Before appending the suffixes the verb assumes in some instances (3. *s. f.*, 2. *s. f.*, 2. *pl. c.*) a different (older) form, already indicated, better suited to the additions to be made (הָ becoming הַ); תָּ (from אֵתִי), תִּי or תָּ ; תֶּם , תֵּם , and then (eliding ם) תֵּנוּ . 4. The changes produced by the suffix on the preceding vowels are in harmony with previous rules: the vowel in the pretone is dropped; that in the tone preserved, *a* becoming \bar{a} in an open syllable. 5. The ending תַּ (3. *s. f.*), it will be noted, always has the tone, while נִי , נֵנוּ , הָנוּ , הַ never have it. 6. The remaining parts of the verb in the *Perf.*, as ending in a vowel, present no difficulty, the suffix being added directly (1. *s. c.* קָטַלְתֵּךְ ; 1. *pl. c.* קָטַלְתֵּנוּךְ , etc.). 7. In place of the form

קָטַלְתָּהוּ (3. s. f.) of the table, the ending תָּהוּ may be found; for קָטַלְתָּהוּ (2. s. m.), the ending תָּהוּ; and for קָטַלְתָּהוּ (1. s. c.), the ending יָהוּ.

3. Reflexive action (kill one's self) cannot be expressed by means of suffixes appended to the verb, but only by the reflexive voices of the verb itself (Ni., Hithq.).

4. קָטַלְךָ, קָטַלְתָּ, קָטַלְתָּ; הִקְטַלְתָּ, הִקְטַלְתָּ; הִקְטַלְתָּ.

In the *Hi.* Perf. with suffixes no new principle is introduced. Its vowels are unchangeable. The *Qi.* (and *Hithq.*) form has a changeable vowel only in the last syllable, and is treated, with the exceptions already named (1st Pers.), like a noun of the second class.

5. פָּבַדְתָּם, פָּבַדְתָּ, פָּבַדְתָּ. Intransitive verbs of this form simply retain *e* in an open syllable where the transitives have *a*.

פָּחַדְתָּ*¹ fear. פָּחַד *m.* fear.

פָּחַד* *m.* snare.

קָצַרְתָּ² cut off, reap; be short. קָצַר *m.* harvest.

רָגַזְתָּ³ be moved, angry, afraid.

רָחַבְתָּ*⁴ be broad, enlarged. רָחַב *m.*

breadth. רָחַב* *f.* a broad street, place.

רָחַץ⁵ wash.

רָכַב⁶ ride. רָכַב (i) *m.* rider, wagon.

מָרְדָּכָה *f.* chariot.

שָׁבַל⁷ have sagacity, act wisely.

שָׁפַךְ⁸ pour out, shed.

¹ Idea of *r.* letters פָּח is swell up, spring up, as the flesh from fear, as the snare, etc. ² Idea of קָץ is cut, break. Cf. קָצַרְתָּ, § 16. ³ Idea of רָג is commotion. Cf. רָגַל, § 32. ⁴ רָח in this word is connected with the *r.* רָחַב be airy, then broad. "Rehob," king of Zoba (2 Sam. viii. 3), had a name indicative of breadth. ⁵ Idea of רָח in numerous words is to be soft; here make soft by washing. ⁶ Mn. "Rehabite" (רָכַבְתָּ, 2 Sam. iv. 2), so called from their riding on camels. ⁷ Mn. "Maschil" (מִשְׁכִּיל), a title of certain Psalms (32d, etc.), as *skillfully wrought* perhaps. ⁸ Used especially of shedding blood (רָחַם).

Exercise.—In his reigning.¹³ Thou hast honored me (Qi.).¹¹ And (w.c.) shalt honor him (Qi.). They have honored me (Qi.). And we (w.c.) will honor thee. And (he that) honoreth him (Qi. Part. s.). To honor thee (Qi., in P.). Wherefore¹¹ hast thou disquieted (moved, Hi.) me? And (w.c.) thy heart²³ (*f.*) shall fear and shall be enlarged. And I (w.c.) will make thee ride. To make thee sagacious. Until²⁸ he hath destroyed²⁰ (Hi. Inf.). To till⁸ it (*f.*) and to keep¹⁵ it. I have sanctified⁶ thee (Hi.). I will teach¹⁸ you (Qi.) the fear¹⁷ of God. They sought¹⁵ him with (ב) all the heart.

§ 37. THE STRONG VERB WITH SUFFIXES (*Continued*).1. *The Imperfect.**The Imperative.*

3. SING. MASC.	WITH ַ DEMON.	3. PLUR. MASC.	SING.	WITH ַ DEMON.	PLUR.
יִקְטֹל	—	יִקְטְלוּ	קְטֹל	—	קְטֹלוּ
יִקְטְלֵנִי	יִקְטְלֵנִי	יִקְטְלוּנִי	קְטֹלְנִי	קְטֹלְנִי	קְטֹלוּנִי
יִקְטְלֵךָ	יִקְטְלֵךָ	יִקְטְלוּךָ	—	—	—
יִקְטְלֵךְ	—	יִקְטְלוּךְ	—	—	—
יִקְטְלֵהוּ	יִקְטְלֵנוּ	יִקְטְלוּהוּ	קְטֹלְהוּ	קְטֹלְנוּ	etc.
יִקְטְלֵהָ	יִקְטְלֵנָה	יִקְטְלוּהָ	קְטֹלְהָ	קְטֹלְנָה	as
יִקְטְלֵנוּ	—	יִקְטְלוּנוּ	קְטֹלְנוּ	—	Impf.
יִקְטְלֵכֶם	—	יִקְטְלוּכֶם	—	—	—
יִקְטְלֵכֶן	—	יִקְטְלוּכֶן	—	—	—
יִקְטְלֵם	—	יִקְטְלוּם	קְטֹלֵם	—	—
יִקְטְלוּ	—	יִקְטְלוּן	קְטֹלוּן	—	—

REM. — 1. In both the *Impf.* and *Imp.*, forms ending in a vowel take the suffix directly (הַקְטֹלְנָה), 2. and 3. *f. pl.*, becomes הַקְטֹלוּ before suffixes). 2. The final *ō* of forms of the *Impf.* is volatilized before the suffix, except with הַ, כֶּם, כֶּן, when it becomes *o*. The final *ō* of the *Imp.* is drawn back under the first radical, after the analogy of the *Inf.*, and becomes *o*. 3. The union vowel which by the rule is here *ē* (§ 36. 2. r. 2) appears in the *Impf.* as *ē* before the suffixes הַ, כֶּם, כֶּן, and *e* before הַ (sometimes contracted to הַ) in the *Impf.* and *Imp.* 4. The alternative (strengthened) forms before the suffixes נִי, ךָּ, הוּ, הוּ, הוּ are due to the presence of the syllable *an*, now mostly reduced to *n*. This *n* is assimilated to a following ךָּ and *n*; while a הַ following is assimilated to it, as indicated by the D. forte in both cases. This *n* is called *n* demonstrative, and is found mostly with pausal and emphatic (cohortative) forms. It will be noted that every syllable where it is found has the vowel *e* with the tone.

2. יִכְבֹּדְנִי, יִכְבֹּדְךָ, יִכְבֹּדְךָ. Verbs having *a* in the last syllable of the *Impf.* and *Imp.* (Intrans., etc.) retain it, and, in an open syllable, heighten it to *ā*.

3. יִקְטִילְךָ, יִקְטִילְנִי, יִקְטִילְךָ; יִקְטִילְךָ, יִקְטִילְנִי, יִקְטִילְךָ. The Hi. *Impf.*, having unchangeable vowels, presents no difficulties; while the Qi. *Impf.* follows the analogy of the *Perf.*, with the difference of the union vowel.

בָּדַל¹ separate.

בָּקַשׁ² (Qi, Qu.) seek.

דְּבַשׁ³ *m.* honey, syrup.

יַיִן⁴ *m.* wine.

יָם⁵ (*pl.* יָמִים) *m.* sea.

יְמִין⁶ *m.* right hand.

סָלַח^{*7} (akin to שָׁלַח, § 22) forgive.

צָרָה⁸ try, prove.

קָטַר⁹ burn incense, sacrifice. קְטֹרֶת
f. incense.

שָׁקַל (r. = weigh) *m.* Shekel. מִשְׁקָל*
m. weight.

¹ R. בַּד = separate. Cf. בָּדַד, § 38). ² “Backshish” = a gratuity in the East.
³ Mn. *dibs*, a syrup much used in the East. ⁴ Substituting וַי for י, we have יַיִן,
a word approaching “wine” in sound. ⁵ The “Yam” is mostly from over the
seas. ⁶ Mn. “Benjamin” (בְּנֵימִין). ⁷ Idea of send, fling away, and forgive
are closely allied. ⁸ Cf. שָׁרָה, though the r. idea is different. ⁹ Mn. “Keturah”
(קְטֹרֶת), name of Abraham’s second wife (= sweet odor).

Exercise. — And I (w.c.) will keep¹⁵ thee. He who keep-
eth thee (Q. Part.). To keep him. And from his keeping
(*Inf. cstr.*). Keep (*sing.*) them. I will keep (Cohort.).
He will keep me. And he (w.c.) has kept us. He will
keep him. He will keep him (נִדְנוֹמ.) The lips³¹ of
the wise (*pl.*)³ will keep them. For² thou didst separate
them. And I (w.c.) washed³⁶ thee in (the) water.³ Jeho-
vah will surely separate (separating will separate, Hi.) me.
Seek ye me (*pl.* Qi.). Thou hast tried us as the trying
of (בָּ with *Inf. cstr.*) silver.¹² We ceased¹⁵ to burn in-
cense (Qi.). And they (w.c.) shall pursue²¹ thee. He was
pursuing (*Inf. cstr.*) with (בָּ) a sword⁸ his brother.³⁴ Seek
(Qi.) peace²⁰ and pursue it (*m.*). And he (w.c.) pursued
them. And they (w.c.) shall burn²⁴ it (*f.*). For thou
wilt visit¹⁵ him (נִדְנוֹמ.). Ye shall seek¹⁵ me with (בָּ)
all your heart.²³

§ 38. PARTICLES WITH SUFFIXES. — ADVERBS.

1.

אֵי (אֵיה)	אֵין	הֵן (הֵנה)	יֵשׁ	עוֹד
אֵיבָה דְּ	אֵיבָה	הֵנִי (הֵנִי)	יֵשָׁךְ	עוֹדֵנִי
אֵיו	אֵיבָנו	הֵנָּךְ	יֵשְׁכֶם	עוֹדְךָ
אֵים	אֵיבָנָה	הֵנָּנו (הֵנָּנו)	—	עוֹדֵנו
—	אֵיבָנו	הֵנָּם	—	עוֹדֵנָה

REM. — 1. In some cases typical forms only are given in the table; in others, all that are in use. 2. While these particles have, in general, the suffixes of the noun, all in this table may also have ך demonstrative (יִשְׁנֹךְ: Deut. xxix. 14), and the union vowel frequently differs from that of the noun. 3. These particles all involve a verbal idea, and may include the copula (Where art thou? Thou art not. Behold I am here, etc.). 4. Excepting עוד, each of these words has a *cstr.* form (יִשְׁ-הֵן, יִשְׁ-הֵךְ, יִשְׁ-הֵן).

2. לְבַדְהוּן, לְבַדְךָ, לְבַדִּי. (יַחְדָּיו) יַחְדּוֹ. בְּלִתְךָ, בְּלִתִּי. סָבִיב, סָבִיב. There are a few other adverbs which take some of the suffixes of the noun.

יִשְׁ¹ then.

יִשְׁ where (see § 11).

יִשְׁ² (to be) naught, not.

בְּלִתִּי³ not, except.

הֵן, הֵךְ, הֵן⁴ behold!

יַחְדּוֹ⁵ together.

יִשְׁ (to be) something, there is.

לְבַד⁶ alone (לְ is a prefix).

סָבִיב⁷ turn about. סָבִיב *m.* and *adv.*
circuit, roundabout.

עוֹד* repeat. עוֹד (עוֹד) again, still.

See vocab. § 28.

¹ Composed of the demon. ך and ם prosthetic. ² Not יִשְׁ. May be remembered as the opposite of יִשְׁ. ³ From a verb בָּלָה, meaning to waste away (to *nothing*). It comes from a form בְּלִתְךָ, with יִשְׁ paragogic. It is used principally with the *Inf.* ⁴ Disting. הֵךְ from *pron.* הֵן. ⁵ R. akin to numeral אָחַד = in its unity, as one, i.e., together. ⁶ R. בַּד = separate. Cf. בָּדַל. ⁷ Assoc. the meaning with the form of its letters, especially ם.

Exercise.—And the Canaanite (כְּנֻעִי) was then in the land.⁹ Where art thou? And man³¹ there-was-not to till⁸ the ground.³¹ And he was not (he, he-was-not). Not-to (To not) hear.¹⁸ Behold-I (am here). Behold-we (are) servants⁸ to (לְ) my lord.² That² there-is a God² in (לְ) Israel. Thou-art. Ye-are. Is my father yet alive¹¹ (Is¹¹ yet, etc.)? I-alone. They-alone. His blood²⁶ upon (עַל) the altar¹⁸ round about. What is man³¹ that thou rememberest¹⁸ him (Impf.), and the son¹¹ of man that thou visitest¹⁵ him (ךְ demon.). Righteous¹³ (art) thou, Jehovah, in (בְּ) thy judging³⁰ (*Inf.*). And they (w.c.) will gather themselves²³ together (Ni.).

§ 39. PARTICLES WITH SUFFIXES. — PREPOSITIONS.

1.

לְ	אֶת	אֵת	בְּמוֹ, בְּ	מִן
לִי	אֵתִי	אֵתִי	בְּמוֹנִי	מִמֶּנִּי
לָךְ	אֵתְךָ	אֵתְךָ	בְּמוֹךָ	מִמֶּךָ
לָךְ	אֵתְךָ	אֵתְךָ	בְּמוֹךָ	מִמֶּךָ
לוֹ	אֵתוֹ	אֵתוֹ	בְּמֹהוּ	מִמֶּנּוּ
לָהּ	אֵתָהּ	אֵתָהּ	בְּמֹהָ	מִמֶּנָּה
לָנוּ	אֵתָנוּ	אֵתָנוּ	בְּמֹנּוּ	מִמֶּנּוּ
לָכֶם	אֵתְכֶם	אֵתְכֶם	בְּכֶם	מִכֶּם
לָכֶן	אֵתְכֶן	אֵתְכֶן	בְּכֶן	מִכֶּן
לָהֶם	אֵתָם	אֵתָם	בְּהֶם	מִהֶם
לָהֶן	אֵתָן	אֵתָן	בְּהֶן	מִהֶן

REM. — 1. The forms of **מִן**, in part, come from doubling (**מִן־מִן** = **מִמֶּן**). It is one result of a general effort to give more body to these particles, as in **בְּמוֹ** (= **בְּ** and **מֹה**). The latter is mostly used with suffixes; only in poetry before substantives (§ 12. r. 2). 2. The difference between **אֵת** with, with suffixes, and **אֶת**, the sign of the definite accus., will be noticed. They are somewhat mixed in the books of Kings, Jer., and Ezek. Like the former, **עִם** is treated, excepting a few forms (**עִמּוֹ** or **עִמְדִי**, **עִמָּכֶם**, **עִמָּכֶן**); and like **לִי**, for the most part, **בִּי**. 3. The idiomatic phrase **מִה־לִּי וְלָכֶם** = What have I to do with thee? 4. The prep. **לְ** with a pronominal suffix is often used (especially after verbs of motion) somewhat pleonastically. As denoting an intimate participation of the subject in the act, it is named by some grammarians the *ethic dative*. **לָךְ הִשָּׁמֶר לָךְ** take heed (to yourself).

2. **עָלֶיכֶם, עָלַי, עָדֶיךָ, עָדַי, אֵלֶיכֶם, אֵלַי**. The three prepositions **עַל**, **עַד**, and **אֵל**, having ended originally in **־י**, assume this form with pronominal suffixes. By some grammarians they are called plurals. In poetry their *estr.* is used independently of suffixes.

3. **בֵּינֵנוּ, בֵּין, תְּהִי, תַּחַת, אַחֲרַי, אַחֲרֵי**. There are certain other prepositions which actually take the plural form with

suffixes, the last of the three named, however, only with plural suffixes.

אֵשׁ ¹ c. fire. אִשָּׁה * "firings" (sacrifices by fire).	חֹמֶה ⁶ f. wall.
בַּרְזֶל ² m. iron.	עָלָה go up. עַל upon, by, etc. עֹלָה f. burnt-offering. עֲלִיוֹן Most High.
חֵבֶל ³ c. breath, Abel.	מַעַל ⁷ above, (מַעְלָה) upwards.
הִרָם ⁴ * break, throw down.	מַעְלָה * f. steps.
חֵבֶל ⁵ c. cord, region (measured).	תַּחַת beneath.

¹ Discrim. from אִשָּׁה, אֵשׁ. ² Mn. "Barzillai" (בַּרְזִילַי), iron (man): 2 Sam. xvii. 27. ³ Mn. "Abel" (חֵבֶל in Pause). ⁴ Eng. *harass* approaches it in sound and idea. ⁵ Discrim. from חֵבֶל. ⁶ Gr. *χῶμα*, equiv. in sound and sense. ⁷ Idea of r. may be associated with עַל, already used several times. The burnt-offering was so called from being wholly consumed (*going up* in fire and smoke).

Exercise. — And I (w.c.) burnt²⁴ it (*m.* with אַתְּ) with (ב) fire. To her. With thee (*f.*). From us. From her. Thy heavens¹⁰ which are over thy head³ (shall be) copper,³³ and the earth⁹ which is under thee (shall be) iron. Where (§ 11.4) is Abel thy brother?³⁴ Two (שְׁנַיִ) lines. The king¹³ of Israel (was) passing (Q. Part.)²³ on the wall, and a woman cried²⁴ unto him (אֵל). And they (w.c.) shall break down thy (*f.*) walls. An offering (made by fire) unto (ל) Jehovah. Sacrifices¹⁸ and burnt-offerings. Sheol¹² from beneath is moved³⁶ (Perf. *f.*) for thee. With (עִם) me. With you. Like us. After him.

§ 40. DEGREES OF COMPARISON.

1. ¹ חָכֵם אַתָּה מִדָּנִיָּאל thou art wiser than Daniel. ² בְּנֵה הַגְּדוֹל the elder of her sons. ³ כָּבֵד מִמֶּנִּי too heavy for me. The Hebrew has no special forms for indicating degrees in the comparison of Adjectives. The comparative degree is expressed by prefixing מִן to the word with which the comparison is made;¹ or, if the objects compared do not immediately succeed one another, by the use of the article.² מִן is also used to express the idea that a thing is *too* great or *too* little, or the like, for a specified purpose.³

2. ¹ הַקָּטָן the youngest son; בְּנוֹ הַקָּטָן (or קָטָן בְּנָיו) the youngest of his sons. ² טוֹבָם the best of them; לְעַבְדֵי עֲבָדִים servant of servants. ³ לְדָר דָּר to generations of generations; גָּדוֹל מְאֹד מְאֹד exceedingly great. The Hebrew has a variety of ways to express the idea of superlativeness: as by the use of the article with the adjective¹; or by a Genitive following the object compared (it may be a pronominal suffix)²; or, a less definite superlativeness, by a repetition of a word, or the use of an adverb.³

יָבֵשׁ ¹ dry up. יַבְשָׁה † *f.* dry ground.

יָרָה cast, found. תּוֹרָה *f.* law, Torah.

לְשׁוֹן ² *c.* tongue.

מָדַד ³ measure. מִדָּה *f.* measure.

תָּמִיד continually.

צָפָה ⁴ look about, watch, overlay.

קָץ *m.*, קָצָה ⁵ *f.*, קָצָה *m.* end.

קָשָׁה ⁶ hard, rough. קֶשֶׁת *c.* bow.

רָשָׁע ⁷ be wicked. רָשָׁע wicked.

רָשָׁע ^{*} (i) *m.* wickedness.

שָׂדֶה *m.* field.

שָׁלַל ⁸ *m.* spoil.

תֵּנֶדֶד ⁹ (*estr.* תוֹדָה) *m.* middle, midst.

תּוֹעֵבָה ¹⁰ *f.* abomination.

¹ Mn. "Jabesh" Gilead = dry Gilead. ² R. לָשָׁה = lick. Note also shape of first letter. ³ Sansc. Mād, Eng. mete. ⁴ Mn. "Mizpeh" (מִצְפֵּה), watch-tower. Idea of r. is *cover, conceal* (*cf.* צָפַן). One conceals himself to watch, spy out. ⁵ Letters קָץ = cut off. *Cf.* קָצַר, קָצַף. ⁶ Easy to see how the word for bow, on account of its stiffness, rigidity, comes from this r. קֶשֶׁת = stubble. ⁷ Mn. "rash," which in its original meaning, *be in commotion*, corresponds pretty well with רָשָׁע be loose, without firmness. *Cf.* Isa. lvii. 20, "troubled sea." ⁸ R. = draw out, away, akin to שָׁאַל (draw out by) question. ⁹ To be associated with קָרַב, both much used for *midst*. ¹⁰ Used more than 100 times in the Bible, often in the expression יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה.

Exercise. — His eldest ¹⁰ son. ¹¹ More righteous ¹³ than (from) he. Is this your youngest ¹⁷ brother? ³⁴ Is it too little (מְעַט) for (from) you? A day ¹⁰ in thy courts (הַצִּדְרִים) is better ¹⁰ than a thousand. ³ The most glorious song ²⁶ (song of songs). The earth ⁹ became dry. The law of mercy ²⁹ (is) on ³⁹ her tongue. (He) passes ²³ (Part.) by us (עָלָה) continually. At (ל) the end of the days. He maketh wars ²⁴ cease ¹⁶ unto ²⁸ the end (קֵץ) of the earth; (the) bow he breaketh in pieces ¹⁴ (Qi.). An abomination unto (of) Jehovah (is) the way ¹² of the wicked (*sing.*). Divide ye (הִלַּק) the spoil of your enemies ³⁰ with (עִם) your brethren. In (ב) the mount ⁹ from the midst of the fire. ³⁹

§ 41. WEAK VERBS. — VERBS נ"ב.

1. The distinction between the Strong and Weak verbs, and the nomenclature of the latter, have already been noted (§ 14. 1. 2). Verbs having נ as their first radical are properly gutturals. In certain of them, however, נ is not so treated throughout, but as a quiescent letter, losing its power as a consonant, and becoming blended with the preceding vowel (§ 5).

<i>Impf. s. 3. m.</i>	יֹאכַל	.....	<i>pl. 3. m.</i>	יֹאכְלוּ
<i>3. f.</i>	תֹּאכַל	.....	<i>3. f.</i>	תֹּאכְלֶנָּה
<i>2. m.</i>	תֹּאכַל	.....	<i>2. m.</i>	תֹּאכְלוּ
<i>2. f.</i>	תֹּאכְלִי	.....	<i>2. f.</i>	תֹּאכְלֶנָּה
<i>1. c.</i>	אֲכַל	.....	<i>1. c.</i>	נֹאכַל

2. In the *Impf. Q.* of six verbs beginning with נ this letter quiesces in δ , which is an obscured א ($ya'ākhal = yākhal = yōkhal$). In the 1. *pers. s.* (rarely elsewhere) the radical letter נ itself disappears.

REM. 1. — These verbs may be easily remembered by arranging them as follows: He said (אָמַר), he wished (אָבַד), to eat (אָכַל); he baked (אָפַד), he seized (אָחַז), he perished (אָבַד). נ in אָחַז does not always so quiesce.

REM. 2. — There are two other verbs beginning with נ which occasionally follow this analogy: אָסַף, three times, twice with a dropping of the נ (אָסַף, אָסַף), which might lead to a confounding of the word with some forms of אָסַף; and אָהַב *love*, in the 1. *s. Impf.* (אָהַב).

אֹצֵר¹ *m.* granary, treasury.

אֵיל² *m.* ram; *pl.* אֵילִים the mighty, the foremost.

אָכַל³ eat. אֲכַל (*f.* אֲכָלָה) food. אֲכַל food.

אָפַד³ bake (אָפַד baker).

אֲרַח⁴ *m.* way, course.

אָרַךְ * be long, tarry. אֲרַךְ *m.* length.

בּוֹר⁵ *m.* cistern, pit.

בָּחַר⁶ choose. בָּחוּר * *m.* chosen one (youth, etc.).

בָּכַד⁷ weep. בָּכִי * *m.* weeping.

בָּמָה⁸ *f.* height, high place.

בָּרַךְ⁹ add, (with other verbs) again.

¹ Mn. "Oats are" (there). ² Mn. "Aijalon" (place of deer). ³ It will be remembered best as a פ"א verb in connection with the sentence above. ⁴ To be associated with, and discriminated from, the next word (ח marks the word meaning way, ר that meaning *be long*). ⁵ Mn. "Bore," to which its r. is nearly equivalent. Cf. בָּאָר. ⁶ Associate the three words of similar sound thus: בָּחַר בְּבָכוֹרֹת בְּקָרִים he chose the firstborn of the cattle. Note the order of

the consonants (ח, ב, ק). ⁷ Mn. "Baca" (בָּקָא) a dropping (weeping) balsam: Ps. lxxxiv. 7. ⁸ Mn. "Bema" (βῆμα) raised place. ⁹ Mn. and deriv. "Joseph" (יֹסֵף): Gen. xxx. 24, "the Lord *add*," etc.

Exercise.—The treasury of the house³ of Jehovah. And behold!³⁸ a ram caught²⁷ (Ni. Part.) by (ב) his horns (קַרְנָיו). Thou mayest surely eat (eating thou mayest eat). Teach¹⁸ me (Qi.) thy ways (*pl.* in וְתִלְמַד). Lengthen (Hi.) thy cords.³⁹ As to (ל) its (*f.*) length. We will cast²² him (Hi.) into (ב) one³⁵ of the pits (*pl.* in וְתִלְמַד). Choose ye (for you³⁹) to-day¹⁰ whom (אֶת־מִי) ye will serve.⁸ The people⁹ (were) sacrificing¹⁸ and burning incense³⁷ (both Qi. Parts.) in the high places. And (w.c.) said to them.³⁹ And they (w.c.) took²⁷ him (אֹתוֹ) and slew him.²⁴ And they (w.c.) said, let us not¹⁵ perish⁸ (Cohort.) for (ב) this man's⁹ life³² (soul).

§ 42. VERBS פ"נ.

	Q.	Ni.	Hi.	Ho.
<i>Perf. s. 3. m.</i>	נָגַשׁ	נָגַשׁ	הִנָּשׁ	הִנָּשׁ
3. <i>f.</i>	נָגַשָּׁה	נָגַשָּׁה	הִנָּשָׁה	הִנָּשָׁה
2. <i>m.</i>	נָגַשְׁתָּ	נָגַשְׁתָּ	הִנָּשְׁתָּ	הִנָּשְׁתָּ
<i>pl. 2. m.</i>	נָגַשְׁתֶּם	נָגַשְׁתֶּם	הִנָּשְׁתֶּם	הִנָּשְׁתֶּם
<i>Inf. cstr.</i>	לְנַשֵּׁת	הִנָּשׁ	הִנָּשׁ	הִנָּשׁ
<i>Inf. abs.</i>	נִגְשׁ	הִנָּשׁ	הִנָּשׁ	הִנָּשׁ
<i>Imp. s. m.</i>	נִשׁ	הִנָּשׁ	הִנָּשׁ	wanting
<i>f.</i>	נִשִּׁי	הִנָּשִׁי	הִנָּשִׁי	
<i>pl. f.</i>	לְנִשְׁנָה	הִנָּשְׁנָה	הִנָּשְׁנָה	
<i>Impf. s. 3. m.</i>	יִנָּשׁ	יִנָּשׁ	יִנָּשׁ	יִנָּשׁ
2. <i>f.</i>	תִּנָּשִׁי	regular	תִּנָּשִׁי	תִּנָּשִׁי
1. <i>c.</i>	אִנָּשׁ		אִנָּשׁ	אִנָּשׁ
<i>pl. 3. f.</i>	תִּנָּשְׁנָה		תִּנָּשְׁנָה	תִּנָּשְׁנָה
<i>Part. act.</i>	נֹגֵשׂ	נֹגֵשׂ	מִנָּשׂ	
<i>Part. pass.</i>	נִגְשָׁם			מִנָּשָׁם

1. Verbs פ"נ show but a few variations from the Strong verb; none at all in the Qi. and Qu. Voices. When, in process of inflection, the נ would come at the end of a syllable and be pointed with a silent Šewá, it is assimilated to the following radical, the assimilation being indicated by a D. forte (Q. Impf., Ni. Perf. and Part., and in the Hi. and Ho. throughout).

REM. 1. — Assimilation does not take place, however, in verbs medial guttural, and in a few other cases, especially in Pause.

REM. 2. — A certain number of these verbs (like נָשׂ), in addition to those medial guttural, have *a* in the Q. Impf., and some others have either *a* or *o*.

REM. 3. — In the Ho. the original *u* appears (instead of *o*) in the sharpened syllable.

2. נָשׂ, נָשַׁת, נָשַׁת, נָשַׁת (i thinned from *a*), etc. In the Q. of some פ"נ verbs, this letter at the beginning of a syllable, when not supported by a full vowel, is dropped (Inf. estr., Imp.). In the Inf. estr. this shortened root is again made trilateral by the addition of ת, marking the feminine, so becoming a Segholate (of the *i* class), and inflected accordingly.

3. יָקַח, קָח, קָחַת. The verb לָקַח (except in Ni.) follows the analogy of the פ"נ verbs.

4. נָתַן, נָתַת, נָתַת, נָתַת. (= הָנַת with the vowel heightened and the weak consonant assimilated), הָנַת, etc. הָנַת. The verb נָתַן assimilates also its final נ before ת (Q. Perf., Inf. estr.), and naturally before another נ (Q. Perf., 1. Pers. pl.). In the Imp. the final vowel is *e*, as also in the Impf. in harmony with the Inf. estr. as ground-form. The Inf. estr. is inflected like a Segholate noun.

נָאָם¹ say, utter oracularly.

נָגַב² *m.* Negeb, the south.

נָגַע³ touch, smite, plague. נָגַע *m.*
stroke, plague.

נָגַף smite. מִנְּגַף * *f.* a smiting.

נָחַל⁴ inherit. נְחִילָה *f.* inheritance.

נְחָל *m.* wady, (and its) brook.

נָחַם Ni. repent, Qi. comfort. Mn.

“Nahum” (נְחִיָּם), consoler.

נָטַע⁵ plant, drive (tent-pin).

נָסַח *⁶ try, prove.

נָסַךְ⁷ pour out (a drink-offering). נָסַךְ
(1) *m.* a drink-offering.

נָסַח⁸ pull out (tent-pin), journey.

נָצַב⁸ (and יָצַב Hithq.) be set, fixed,
stand. מִצְבֵּה *f.* pillar.

נָצַל⁹ deliver.

נָצַר preserve.

נָתַן¹⁰ give, set, appoint, etc.

¹ Like נָאָב, used but once except as Part. (נָאָם). ² One of the divisions of Southern Palestine. ³ R. נָגַ, in many words, has the idea of *touching* more or

less forcibly. Cf. נגש and the following word here. ⁴ Following word is from a different r. Both may be better remembered by thinking of the wady as a possible boundary of an inheritance. ⁵ Cf. נָטָה. Both words, with נסע, have to do with the tent (נָטָה to spread it; נָטַע drive its pins; נסע pull them up). ⁶ Mn. and deriv. "Massah" (מַסָּה), proving: Ex. xvii. 7. Discriminate from נסע. ⁷ Associate with "sack" (a dry Spanish wine). ⁸ Akin to צָוָה with its mn. צִיּוֹן Zion. ⁹ This word and the next (note radicals) include in idea much of what God now does for us. ¹⁰ Mn. "Nathan," he (God) has given (= Nathanael).

Exercise. — Utterance of Jehovah. And thou, take¹⁰ unto (לָקַחְתָּ) thee from all food.⁴¹ And ye shall not touch it (בּוֹי). And (w.c.) Jehovah smote Pharaoh (אֶת־פַּרְעֹה) (with) great smitings. Bring near¹⁴ (Hi.) the burnt-offering.³⁹ And ye (w.c.) shall be smitten (Ni.) before (לְפָנַי) your enemies.³⁰ For² thou shalt make this people⁹ inherit the land⁹ which I swore²⁵ (Ni.) to their fathers⁸ to give to (לָקַחְתָּ) them. Comfort ye (Qi. *pl.*), comfort ye my people, saith⁵ (Impf.) your God. Where (§ 10. 4) he spread³⁰ his tent.³³ He shall plant the tents. And (w.c.) Abram journeyed. And they (w.c.) will pour out (Hi.) drink-offerings to (לָקַחְתָּ) other³⁴ gods. Behold³⁸ I stand (Ni. Part.) by (עַל) the fountain³ of water.³ And I delivered thee (Hi.) from the hand³ of Saul (שָׂאוּל). To the keepers (Q. Part.)¹⁵ of his covenant.²⁰ Give (*pl.*) to me the possession²⁷ of a burying-place¹⁵ with (עִם) you. My giving (Inf. cstr.) the inheritance of my fathers⁸ to thee.

§ 43. VERBS פ"י.

	Q.	Ni.	Hi.	Ho.
<i>Perf. s. 3. m.</i>	יָשַׁב	נָשַׁב	הוֹשִׁיב	הוֹשֵׁב
<i>3. f.</i> regular		נָשְׁבָה	הוֹשִׁיבָה	הוֹשֵׁבָה
<i>2. m.</i>		נָשְׁבַת	הוֹשִׁיבַת	הוֹשֵׁבַת
<i>pl. 2. m.</i>		נָשְׁבֹתֶם	הוֹשִׁיבֹתֶם	הוֹשֵׁבֹתֶם
<i>Inf. cstr.</i>	שָׁבַת	הִנְשִׁיב	הוֹשִׁיב	הוֹשֵׁב
<i>Inf. abs.</i>	יָשׁוּב	wanting	הוֹשֵׁב	wanting

	Q.	Ni.	Hi.	Ho.
<i>Imp. s. m.</i>	יִרְשׁ (שָׂקָה) שָׁב	הִנָּשֵׁב	הוֹשֵׁב	waiting
<i>f.</i>	יִרְשִׁי שְׁבִי	הִנָּשְׁבִי	הוֹשִׁבִי	
<i>pl. f.</i>	יִרְשְׁנָה שְׁבֹנָה	הִנָּשְׁבָנָה	הוֹשְׁבָנָה	
<i>Impf. s. 3. m. . .</i>	יִשֵּׁב	יִנָּשֵׁב	יֹשִׁיב	יֹשֵׁב
<i>2. f.</i>	תִּשְׁבִי	תִּנָּשְׁבִי	תֹּשִׁיבִי	תֹּשֵׁבִי
<i>1. c.</i>	אִשֵּׁב	אִנָּשֵׁב	אֹשִׁיב	אֹשֵׁב
<i>pl. 3. f.</i>	תִּשְׁבְּנָה	תִּנָּשְׁבְּנָה	תֹּשְׁבְּנָה	תֹּשֵׁבְנָה
<i>Part. act.</i>	יֹשֵׁב	נוֹשֵׁב	מוֹשִׁיב	
<i>Part. pass.</i>	יֹשׁוּב			מוֹשָׁב

1. Verbs פ"י are of three classes. The first two include those whose first radical was originally ך; the last are the proper פ"י.

2. In the first class of פ"י (or ך) verbs, the original ך appears as י when initial (Q. Perf., Qi., Qu., and, partly, Hithq.), except in the Q. Impf. and related parts. In the latter case, (a) the first radical may be dropped, the stem vowel, originally *i*, becoming under the tone \bar{e} (*a* with a guttural); while that of the preformative (? from a union of י with *a*) becomes an unchangeable \acute{e} . The Inf. cstr. (like verbs פ"ג) taking the *fem.* ending ת assumes the form of a Segholate noun, which *when inflected* takes *i* under its first radical. Or (b) if the first radical be retained in the Impf., the stem vowel is *a*, and ך (become י), uniting with the *i* of the preformative forms *i*.

REM. 1. — There are but eight פ"י verbs which regularly drop their first radical in the Q. Impf. and related parts (ידע, יחד, ילד, ילך, הלך), except in the Q. Impf. and related parts (ישב, יצא, ירד).

REM. 2. — There are but three of this class of verbs which retain י invariably in the Imp. (ירה, ירא, ירה). There are others which appear in both forms (ירש, etc.).

3. When in verbs originally פ"י the ך is *not* initial, it is treated as a consonant at the beginning of a syllable (Ni. Inf. cstr., Imp., Impf., and sometimes Hithq.); and as a vowel at the end of a syllable. As a vowel it either coalesces with a homogeneous vowel (Ho.) or is contracted with an (original) *a* to \acute{o} (Ni. Perf. and Part., Hi.).

REM. 1. — In the Qi. and Qu. Voices ך appears always as י, and these Voices are inflected regularly. The same is partly true of the Hithq. (cf. 2).

REM. 2. — The lengthened form of the Imp. is frequent in these verbs. **יָשַׁב** or **שָׁבָה** from **יָשַׁב**.

REM. 3. — The verb **יָלַף** has forms of its own in the Q. Impf. and related parts (**יִלְלֵךְ**, **וַיִּלְלֵךְ**; **לָךְ** (**לִלְכָה**), **לְכִי**, **לִכְתִּי**, **לִכְתִּי** my going); but elsewhere **הִלְלֵךְ** is used.

REM. 4. — The verb **יָכַל** forms its Q. Impf. irregularly (**יִכְבֵּל**, etc. for **יִכְבֵּל** from **יָכַל**; others suppose the form to belong to the Ho. Voice); also its Inf. estr. **יִכְלֵת**.

4. **יִצַק**. Inf. estr. **יִצְקֵת**. Imp. **יִצַק** and **צַק**. Impf. **יִצַק**. The second class of verbs originally **פ"ו** follow the analogy of **פ"נ** verbs. The first stem letter, when coming at the end of a syllable with silent *Šewâ*, is assimilated to the next; and when standing at the beginning of a syllable unsupported by a full vowel, is dropped. There is considerable variation, however, in their inflection. Their forms may be generally distinguished from those of verbs **פ"נ** by the fact that **פ"ו** verbs of this class have almost exclusively **צ** as a middle radical.

5. **יָטַב**. Q. Inf. estr. regular; Imp. wanting; Impf. **יִיטַב**; Part. regular. Hi. **הַיְטִיב** (**הַיְטִיבָה**, **הַיְטִיבְתָּ**); Inf. **הַיְטִיב**, **הַיְטִיב**; Imp. **הַיְטִיב** (**הַיְטִיבִי**); Impf. **יִיטִיב**; Part. **מַיְטִיב**. The third class of verbs **פ"י**, i.e., verbs whose first radical was originally **י**, have the following characteristics. In the Q. Impf. this **י**, which is never dropped, unites with the vowel of the preformative (*i*) and forms *î*. In the Hi. this radical unites with the original vowel of the preformative (*a*) and forms *ê*, which being unchangeable appears in all the other forms of this Voice. There are no forms of the Ni. and Ho. Voices. There are but eight verbs in the class altogether, and all are more or less defective.

יָדַע¹ know. **דָּעַת** *f.* knowledge.
יָלַךְ² (and **הִלְלֵךְ**) go, walk.
יָסַר³ instruct, chastise. **מוֹסֵר** *m.* correction.
יָצַד* appoint, meet. **עָדָה** *f.* congregation (of Israel). **מוֹעֵד**⁴ *m.* season, festival, assembly.

יָעַץ counsel. **עֲצָה**⁵ *f.* counsel.
יִצַק⁶ pour.
יָצַר⁷ form, make.
יָרַד⁸ go down.
יָרַשׁ⁹ possess, Hi. (sometimes) dispossess. **תִּירוּשׁ** *m.* new wine.

¹ Cf. *εἶδω, οἶδα*. ² Imp. **לָךְ**, **לְךָ**, **לִכְה** is very common. **לָךְ לָךְ** Get thee!

⁸ Connect the three **פ"י** verbs, **יָסַר**, **יָצַד**, **יָצַר**. Read from the right. ⁴ One of the names of the Tabernacle was **אֹהֶל מוֹעֵד**. For two others see §§ 6, 21.

⁵ Discriminate from *fem.* of **עֵץ** wood. ⁶ Assoc. with **נָסַף** (*mn.* "Sack").

⁷ Allied r. צרר, צר (mn. "Tsar"), meaning *press, oppress*. This means, too, *press, impress, form*. ⁸ Mn. "Jordan" (הַיַּרְדֵּן the descender). ⁹ Assoc. with other words in רש, thus: דָּרַשׁ (he sought), נָרַשׁ (he drove out), יָרַשׁ (he possessed), and note progress of thought.

Exercise. — Know (*pl.*). To know good¹⁰ and evil (וְרָע). And to walk with (עם) wicked men⁹ (men of wickedness⁴⁰). Be instructed (Ni. Imp.), ye judges³⁰ of the earth.⁹ There (שָׁם) hath he appointed it (*f.*). Speak⁶ (Qi. *pl.*) to (אֶל־) all² the congregation of Israel. He counselled in those days.¹⁰ Pour out for the people⁹ that (w.c.) they may eat⁴¹ (Impf.). The man³¹ whom he had formed. He that formeth (Part.) the mountains.⁹ When (כִּי) he came down (Inf. cstr.) from the mount. And they (w.c.) possessed his land.⁹

 § 44. VERBS ע"ו.

	Q.		Ni.	Hi.	Ho.
<i>Perf. s. 3. m.</i>	קָם	מָת	נָקוּם	הִקָּוִים	הוּקָם
3. <i>f.</i>	קָמָה	מָתָה	נָקוּמָה	הִקָּוְמָה	הוּקָמָה
2. <i>m.</i>	קָמַתָּ	מָתָה	נָקוּמוֹתָ	הִקָּוְמוֹתָ	הוּקָמַתָּ
<i>pl. 2. m.</i>	קָמַתֶּם	מָתֶם	נָקוּמוֹתֶם	הִקָּוְמוֹתֶם	הוּקָמַתֶּם
<i>Inf. cstr.</i>	קוּם		הִקוּם	הִקוּם	הוּקוּם
<i>Inf. abs.</i>	קוּם		הִקוּם	הִקָּם	wanting
<i>Imp. s. m.</i>	קוּם		הִקוּם	הִקָּם	wanting
<i>f.</i>	קוּמִי		הִקוּמִי	הִקָּמִי	
<i>pl. f.</i>	קוּמְנָה		הִקוּמְנָה	הִקָּמְנָה	
<i>Impf. s. 3. m.</i>	יָקוּם		יָקוּם	יָקוּם	יִקָּם
2. <i>f.</i>	תָּקוּמִי		תָּקוּמִי	תָּקוּמִי	תִּיקָמִי
<i>pl. 3. f.</i>	תָּקוּמְיֶנָּה		תָּקוּמְנָה	תָּקוּמְנָה	תִּיקָמְנָה
<i>Part. act.</i>	קָם, מָת		נָקוּם	מִקָּוּם	
<i>Part. pass.</i>	קוּם				מוּקָם

1. The irregularities in the inflection of verbs ע"ו consist mainly in the elision of the weak middle radical together with one of the vowels, usually the preceding.

REM.—1. Q. Perf. was orig. *qawam*, *aw* being elided, and final *a* under the tone becoming \bar{a} ; Inf. cstr. and Imp., orig. *qwum*, *wu = \hat{u}; Impf., orig. *yaqwum*, *a* in an open syllable = \bar{a} ; Part. act., orig. *qâwim*, *w* being rejected and *i* absorbed; Part. pass., orig. *qawûm*, *a* being rejected. 2. Perf. and Part. of intrans. verb were orig. *mawith*, the present form eliding *w* and retaining and heightening vowel. 3. Ni. Perf. and Part., orig. *naqwam*, which is contracted to *nâ-qôm*, the final syllable appearing in all subsequent forms of this Voice. 4. Hi. Perf. and Part. were orig. *haqwam* (thinned *a* in first, and, after *Inf. cstr.*, \hat{i} in second, syllable), *miqwim* (*i* in an open syllable = \bar{e}). 5. The forms of the Imp. קמנה, קמנה are due to the vocal law that \hat{u} and \hat{i} cannot stand in a shut penultimate syllable even with the tone (§ 3. 4. R.). 6. Before the affixes beginning with the consonantal affirmatives ת and נ (Perf. and Impf.), except in the Ho. and the Q. Perf., an additional syllable is generally found (probably an original vowel of the stem is used for the purpose), which serves to open the stem syllable and protect its vowel. 7. The change of tone works a change in the vowel \hat{o} of the Ni. Perf. in some parts to \hat{u} . 8. The verb נוה has an alternative form in the Hi. Impf. and Imp. (יניה).*

2. The endings הַ, י, י, it will be noted, do not generally take the tone in this verb, the contracted stem drawing it to itself.

3. יבושׁ, בִּשְׁתִּי, בּוֹשׁ. Intransitive verbs of this class whose middle vowel is *o* retain it throughout the Q.

4. בּוֹא; Inf. בּוֹא, Impf. יבּוֹא. In the Inf. and related forms, besides the ordinary form with *u* (changed to \hat{u}) in the last syllable, there are some with *a* heightened to \bar{a} , and then obscured to \hat{o} .

5. יִקָּם, יִקָּם; יִקָּם, יִקָּם. The Jussive and Wāw consecutive forms of the Q. and Hi. should be especially noted. In one case we have \hat{o} becoming *o* with the tone retracted; in the other, \bar{e} becoming *e*.

בּוֹא ¹ come in.	מְבוֹא * c. entrance.	נוח rest.	יְנוּחַ * m. rest, pleasantness.
הִבּוֹאָה * f. income, increase.		Mn. "Noah" (נוח).	
לֵילַי (לַיְלָה) לָיִן	לַיְלָה, לַיְלָה	נוס flee (? the noose).	
m. night.		נוי shake, wander. Cf. <i>nuo, nuto</i> .	
מּוֹת ³ die.	מּוֹת (cstr. מוֹת) m. death.	נוף wave.	תְּנוּפָה * ⁴ f. wave offering.
מְתִים * men (adults).			

¹ Antithetic to יצא go out. ² Note interchange of the liquids נ and ל in verb and noun. ³ To be associated with the following word, which is from an obsolete *sing.* מַת. The roots מתה, מדר, מות, etc. = what is stretched out, מְתִים as full grown men, מַת as a dead man. ⁴ Assoc. words for offerings (burnt-offerings,³⁹ peace-offerings,²⁹ heave-offerings,¹⁹ etc.).

Exercise.—Jehovah shall keep¹⁵ thy going forth (צִאתְךָ) and thy coming in (Inf. c.). The spirit (רוּחַ) of Jehovah shall cause him to rest. Stay over night (f.) to-night (§ 9. r. 1). For² in the day¹⁰ of thy eating⁴¹ (Inf. c.) from it (m.) dying (§ 15. 2) thou shalt die. And he (w.c.) shall die. The men and the women⁹ and the children (טָרַף *sing.*). They flee (Part. *pl.*). And (w.c.) Judah (יְהוּדָה) was smitten⁴² (Ni.) before (לְפָנַי) Israel, and they fled every-man (אִישׁ) to his tent.³³ The daughter¹¹ of Jerusalem hath shaken (Hi.) her head.³ I will wave (Hi. Part.) my hand⁵ over them.³⁹ Let him arise¹⁹ (Jussive). And he (w.c.) arose. Let him establish (Hi.). And he (w.c.) hath established his word⁶ which he spoke⁶ (Qi.) over us.³⁹ Let them be ashamed.¹⁷

§ 45. VERBS ע AND THE INTENSIVE VOICES.

<i>Perf. s. 3. m.</i>	בָּן	<i>Inf. cstr.</i>	בִּין	<i>Imp. s. m.</i>	בִּין	<i>Impf. s. 3. m.</i>	יִבִּין
	בְּנָה	<i>abs.</i>	בוּן		בְּיָנִי	<i>2. f.</i>	תִּבְיָנִי
	בְּנֹת				<i>pl. m.</i>		בִּן
						<i>Part. act.</i>	בִּן
						<i>Part. pass.</i>	בוּן

1. As in verbs פ, we find also in the present class ך not infrequently changed to ך. The vocalization being thus changed, there appears in the Q. *some forms* resembling those of the Hi. (Impf.); or of the Hi. apocopated (Inf. cstr., Imp.). In fact, they are regarded as such by some grammarians. These (Q.) forms are inflected like קום, except that ך takes the place of ך. In the other Voices the inflection of these words conforms in all respects to that of the proper ע verbs.

REM. 1. — The words of this sort most used are בון (בין), גול (גיל), שות (שים), שום (חיל), חול (שית).

REM. 2. — It is often not possible to distinguish the Q. Impf. of these verbs from the Hi. Impf. except by the sense.

REM. 3. — It is probable that in some of the verbs just cited, and certainly in some others, the *original* middle radical was actually ך.

2. **בִּינָה, בִּינֹת, בִּינָה,** etc. Sometimes ⁹ is found as a middle radical in the Q. Perf. It is then inflected like an apocopated Hi. (i.e., a Hi. with its first syllable wanting).

3. ¹ **קָיִם.** ² Perf. **קוּמִם (קוּמִם);** Inf. c. **קוּמִם;** Impf. **קִמְקִם, קִמְמִם, קִמְמִם.** ³ Part. **מְקוּמִם (מְקוּמִם).** The intensive Voices (Qi., Qu., Hithq.) are not ordinarily used with verbs **ע"י (ע"י).** There are a few examples in **ע"י** verbs; ¹ but only one of an **ע"י**. The same effect has been secured by doubling the last radical and then inflecting as a strong verb with unchangeable vowels.² These Voices are accordingly to be named in harmony with their vocalization, Qôlêl, Qôlal, Hithqôlêl (or on the basis of **פַּעַל**, Pôlêl, Pôlal, Hithpôlêl), respectively. More rarely both the first and last radical are repeated, forming so-called Qilqêl, Qulqal (Pilpêl, Pulpal) Voices.³

בָּרָא ¹ create.

בְּתוּלָה ² *f.* virgin (= the separated).

גָּר sojourn. **גֵּר** *m.* sojourner, stranger.

גָּיַל ³ (גָּיַל) circle about (in joy), rejoice.

חָיַל ⁴ (חָיַל) circle about (in joy or pain), be in pain, wait. **חֹיַל** † (round

by rolling), *m.* sand. **חֵיַל**, *estr.* **חֵיַל** (strong by twisting) *m.* might, force (army).

שָׂם ⁵ (שָׂם) set, place.

שָׂת set, place. Mn. "Seth" (**שֵׁת**): Gen. iv. 25.

¹ Gen. i. 1: **בָּרָא אֱלֹהִים בָּרָא אֶת הַשָּׁמַיִם.** ² Cf. **בָּרַל**, and assoc. with it. ³ Mn. "Abigail" (**אֲבִיגַיִל**), father's joy. ⁴ To be assoc. with the preceding. ⁵ Combine with following as having the same general meaning.

Exercise. — Sojourn (*m. s.*) in this land.⁹ And for (**לְ**) the stranger who sojourneth (Part. with Art.) in the land. My soul³² shall rejoice in Jehovah. We have been in pain. The virgin of Israel hath fallen.²² And he (*w. c.*) set (**שָׂם**) his life³² in his hand (**כַּפּוֹ**). All² (things), thou hast put (**שָׂת**) under³⁹ his feet.³² My people⁹ as (**לְ**) an enemy³⁰ riseth up¹⁹ (Qôlêl Impf.). And I. behold I³⁸ establish (Hi. Part. of **קָוִם**) my covenant²⁰ with (**אִתְּ**) you. The tabernacle²¹ was reared up (Ho.).¹⁹ And he shall exalt himself (Hithqô.)¹⁰ and make himself great (Hithq.).¹⁰

§ 46. VERBS ע"ע.

	Q.	Ni.	Hi.	Ho.
<i>Perf. s. 3. m.</i>	קָלַח סָבַח סָבַח	נָסַח	הָסַח	הוֹסַח
3. <i>f.</i>	קָלְחָה סָבְחָה	נָסְחָה	הָסְחָה	הוֹסְחָה
2. <i>m.</i>	קָלְחוּ סָבְחוּ	נָסְחוּ	הָסְחוּ	הוֹסְחוּ
<i>Inf. cstr.</i>	סֹבֵחַ	הֹסֵחַ	הֹסֵחַ	wanting
<i>Inf. abs.</i>	סֹבֵחַ	הֹסֵחַ	הֹסֵחַ	wanting
<i>Imp. s. m.</i>	סֹבֵחַ	הֹסֵחַ	הֹסֵחַ	wanting
<i>f.</i>	סֹבְיָה	הֹסְבִי	הֹסְבִי	
<i>pl. f.</i>	סֹבְיָנָה	הֹסְבִינָה	הֹסְבִינָה	
<i>Impf. s. 3. m.</i>	יִסְבֵּחַ יִסְבֵּחַ יִסְבֵּחַ	יִסְבֵּחַ	יִסְבֵּחַ	יִוְסְבֵּחַ
2. <i>f.</i>	תִּסְבְּיָה תִּסְבְּיָה תִּסְבְּיָה	תִּסְבְּיָה	תִּסְבְּיָה	תוֹסְבְּיָה
<i>pl. 3. f.</i>	תִּסְבְּיָנָה תִּסְבְּיָנָה תִּסְבְּיָנָה	תִּסְבְּיָנָה	תִּסְבְּיָנָה	תוֹסְבְּיָנָה
<i>Part. act.</i>	סֹבֵחַ	נָסַח	מִסַּח	
<i>Part. pass.</i>	סֹבֵחַ			מוֹסַח

1. The chief irregularity in the inflection of verbs ע"ע consists in doubling (by D. forte, where possible) the second radical as representative of both the second and third, which in this class of verbs are identical. On the other hand, the Perf. Q. of nearly all transitive verbs of this class, as well as those parts of other verbs in which the last two consonants are separated by an unchangeable vowel (Q. Inf. abs., Parts., and Qi., Qu., if used) are inflected regularly.

2. The two consonants of the root, which are alike, being doubled, the vowel of the second (as in verbs ע"י) appears under the first (except in Hi., and Ni. Impf.); and the contracted stem takes the tone from the endings הָ, יָ, יָ (except when it is thrown forward after a Wāw consecutive of the Perf.).

REM. 1. — The vowel of the stem in the Perf. Hi. is ē, because î could not stand before the doubled consonant.

REM. 2. — The vowels of the preformatives when falling in open syllables are, of course, lengthened (Q. Impf., Ni. Perf., Part., Hi. and Ho. throughout), and an original *a* has in some cases been restored (Q. Impf., Ni. Perf.).

3. To make clear in pronunciation the doubling of the second radical, a helping vowel (Perf. *ō*, Impf. *é*) is used before the consonantal affirmatives ת, נ, in four of the Voices. The difference from verbs ע"ע, which uses it only in the Q. Impf. and the Ni. and Hi. Perf., will be noted.

REM. — This rule with respect to the Ho. rests on an inference from the one example found in the Part. *pl. f.* (מְסֻבּוֹת).

4. To show that a stem is ע"ע in forms where there is no affirmative, and consequently no D. forte in the second radical, a D. forte is sometimes put in the first radical, by way of compensation (*cf.* alternative forms in Q. and Hi. Impfs.).

5. וַיִּסַּב, וַיִּסַּב. The unchanged Jussive forms, and those with Wāw consecutive (Q. and Hi.), as in verbs ע"ע, should here also be especially noted.

6. Qi., Qu. Perf. סֻבַּב, סֻבַּב; Inf. סֻבֵּב, סֻבֵּב; Imp. סֻבֵּב; Impf. יִסְבֹּב, יִסְבֹּב; Parts. מְסֻבֵּב, מְסֻבֵּב. In the intensive stems, the inflection is either regular (D. forte in the middle radical, making contraction impossible), or an unchangeable *ō* is inserted after the first radical, and the inflection then proceeds regularly. In the latter case, the Voices would receive, on the basis of the verb קָטַל, the names Qōṭēṭ, Qōṭat, and Hithqōṭet (from פָּעַל, Pō'ēl, Pō'al, Hithpō'ēl).

7. Nouns from verbs ע"ע and ע"י are represented by מְנוּת (estr. מְנוּת), בְּנוּת (estr. בְּנוּת); and those from verbs ע"ע by אָם (אָמִי), יָם (*pl.* יָמִים), etc.

אָף¹ also, yea, truly.

אָף² *m.* nostril (*du.* אַפִּים face),
breathing, anger.

גִּזְרֵל³ *m.* (pebble) lot.

חָתַת⁴ be in dismay, *trans.* break.

סוּר⁵ turn aside, remove.

רָבָה⁶ be great, multiply. רַב⁶ great,
(*f.* רַבָּה) many. רַב *m.* multitude
(last two from allied ר. רַבֵּב).

רָעָה⁷ be evil. רַע (*f.* רַעָה) evil,
wicked.

שׁוּב⁵ return.

¹ Discrim. from following. ² Full form and r. אָפָה (hence D. forte in *du.*). Anger associated with (violent) breathing. ³ Mn. "Coral," which we may imagine to be the "pebble" or lot. ⁴ Mn. and deriv. "Hittite" (חִתִּי). They seem to have been redoubtable warriors. ⁵ Assoc. as follows: He turned aside (סוּר), about (סָבַב), returned (שׁוּב). ⁶ Mn. and deriv. "Rabbi" (רַבִּי, Paββί).

Cf. רבו, etc., § 35. ⁷ R. means be in commotion (*cf.* רשע), without fixed principles or goal.

Exercise. — Also I in my dream.³ In his nostrils. For² in their anger they slew (הרג) a man. And ye (w.c.) shall divide (Hithq. of נהל⁴²) the land⁹ by (ב) lot. They were dismayed. Be not dismayed (Ni. Impf.). They have turned aside from the way.¹² And my mercy²⁰ I will not remove (Hi.) from (from with עם) him. For great (f.)¹⁰ (was) the evil (f.) of the man.³¹ Return (*pl.*) unto me (אל), and I will return (Cohort.) unto you.

§ 47. VERBS ל"ה.

	Q	Ni.	Qi.	Qu.	Hi.	Ho.
<i>Perf. s. 3. m.</i>	גָּלָה	נִגְלָה	גָּלָה	גָּלָה	הִגְלָה	הִגְלָה
3. <i>f.</i>	גָּלְתָה	נִגְלְתָה	גָּלְתָה	גָּלְתָה	הִגְלְתָה	הִגְלְתָה
2. <i>m.</i>	גָּלִיתָ	נִגְלִיתָ	גָּלִיתָ	גָּלִיתָ	הִגְלִיתָ	הִגְלִיתָ
<i>pl. 2. m.</i>	גָּלִיתֶם	נִגְלִיתֶם	גָּלִיתֶם	גָּלִיתֶם	הִגְלִיתֶם	הִגְלִיתֶם
<i>Inf. cstr.</i>	גָּלוֹת	הִגְלוֹת	גָּלוֹת	גָּלוֹת	הִגְלוֹת	הִגְלוֹת
<i>Inf. abs.</i>	גָּלוּ	נִגְלוּ	גָּלוּ	wanting	הִגְלוּ	הִגְלוּ
<i>Imp. s. 2. m.</i>	גָּלֵה	הִגְלֵה	גָּלֵה	wanting	הִגְלֵה	wanting
2. <i>f.</i>	גָּלִי	הִגְלִי	גָּלִי		הִגְלִי	
<i>pl. 2. f.</i>	גָּלִינָה	הִגְלִינָה	גָּלִינָה		הִגְלִינָה	
<i>Impf. s. 3. m.</i>	יִגְלֶה	יִגְלֶה	יִגְלֶה	יִגְלֶה	יִגְלֶה	יִגְלֶה
2. <i>f.</i>	תִּגְלִי	תִּגְלִי	תִּגְלִי	תִּגְלִי	תִּגְלִי	תִּגְלִי
1. <i>c.</i>	אִגְלֶה	אִגְלֶה	אִגְלֶה	אִגְלֶה	אִגְלֶה	אִגְלֶה
<i>pl. 3. f.</i>	תִּגְלִינָה	תִּגְלִינָה	תִּגְלִינָה	תִּגְלִינָה	תִּגְלִינָה	תִּגְלִינָה
<i>Part. act.</i>	גָּלוּ	נִגְלוּ	מִגְלוּ		מִגְלוּ	
<i>Part. pass.</i>	גָּלוּי			מִגְלוּ		מִגְלוּ

1. גלה¹ = גלי or גלו; Part. pass. גלוי². Verbs ל"ה are properly ל"י (or ל"י), the final ה being simply the sign and accompaniment of the preceding long vowel¹ (§ 1. 4). The third radical (י), which is usually dropped when it does not coalesce with the preceding vowel, appears in the Part. pass.,² before נה of the Imp. and Impf., and occasionally elsewhere before affirmatives beginning with vowels. Most of the verbs of this class were originally ל"י; but ך is found in place of י in a few forms.

2. By attention to the following comparatively uniform principles the forms of this verb may be easily fixed in the memory. (1) The ending of the Perf. 3. s. in all Voices is הַ; while the old ending *ath* (*ayath* becoming *ethāh*; in p., *āthāh*) has been restored before it in the feminine. (2) The original י reappears in 1. and 2. Pers. of the Perf., always coalescing, however, with the preceding vowel, becoming uniformly î (*ê* is also found) in the active Voices, and *ê* in the passive. (3) Before the affirmatives הַ, הַ, הַ, as well י as its representative ה, with their vowels, generally (always with pronominal suffixes) disappear. (4) The Inf. estrs. end in הַ; the abs. in הַ (or הַ) excepting the Hi., Ho., and generally Qi., which end in הַ. (5) The ground-form of the Imp. ends in הַ; of the Impf. and Parts. (excepting Q. Part. pass.) in הַ. (6) Before the fem. ending נה (Imp., Impf.) the radical י orthographically reappears (*cf.* § 2. r. 1).

REM. 1. — The Hithq. Voice follows, as usual, the analogy of the Qi.

REM. 2. — The *ordinary form* of the Impf. is used for the Cohortative, except in three instances, where the ending הַ is used for הַ: Ps. lxxvii. 4; cxix. 117; Isa. xli. 23.

הִפֵּן¹ turn, overturn.

זָהָב *m.* gold. R. = shine. *Cf.* "Zif" (זֵיף), the (blooming) Hebrew month (May-June).

עָנָה² respond, answer, sing. עֲנֵן *m.* cloud (as responding from the skies).

מֵעַן¹ because of (in response to). מֵעַן (always with ל) in order that, because of. עַת (= עֵת) *c.* time (as appointed, fitting). עַתָּה now.

רָעָה³ (have an eye upon) pasture (flock), seek. רֵעַ (רֵעֵה) friend.

¹ Mn. "Mehuppākh" (Qu. Part.), one of the accents (§ 7) whose form is an overturned trumpet (<). ² Disting. from ענה afflict. ³ *Cf.* ראה and disting. from רעע.

Exercise. — For² (there) shall be turned (Ni.) to thee (עלי with *f.*) the abundance⁹ of the sea.³⁷ Instead³⁹ of

copper³³ (Art.) I will bring (in)⁴⁴ gold, and instead of iron³⁹ (Art.) I will bring (in) silver.¹² And (w.c.) my righteousness¹³ shall answer for (ב) me. His brethren³⁴ were not able⁹ to answer him (אָוַת). Incline³⁰ (Hi.), O Lord, thine ear,³² answer me. And (w.c.) the woman answered and said.⁵ Should (הֲ) a multitude⁴⁶ of words not be answered (Ni.)? Jehovah is my shepherd (Part.). And Dāwidh went⁴³ (Part.) to feed the flock² of his father.⁸ And the appearance³⁰ of the glory¹¹ of Jehovah (was) like a devouring⁴¹ (Part. *f.* Segholate form) fire.³⁹

§ 48. VERBS ל"ו (Continued).

<i>Qi. Impf.</i> ... בְּלֵה, apoc. בֵּל	<i>Qi. Impf.</i> ... יִבְלֵה, apoc. יֵבֵל
<i>Hi. Impf.</i> ... הִבְלֵה, " הִבֵּל or הִבֵּל	<i>Hi. Impf.</i> ... יִבְלֵה, " יִבֵּל or יִבֵּל
<i>Q. Impf.</i> ... יִבְלֵה, " יִבֵּל " יִבֵּל	<i>Q. and Hi. } יִבְשֵׁה, " יִבֵּשׁ</i>
<i>Q. Impf.</i> ... יִבְלֵה, " יִבֵּל " יִבֵּל	<i>Q. Impf.</i> ... יִבְרֵה, " יִבְרֵה
<i>Ni. Impf.</i> ... יִבְלֵה, " יִבֵּל	

1. It is a peculiarity of ל"ו verbs that in their Jussive and Wāw consecutive forms they generally reject the final הֵּ. In some of the Voices the Imp. also is shortened by the dropping of הֵּ. When this apocopation occurs, changes take place, in some cases, in the remaining vowels, as shown in the table.

REM. 1. — In the *Qi. Imp.*, the apocopation takes place without further change, except the necessary disappearance of *D. forte*. In the *Hi. Imp.*, the word remains in its monosyllabic form or takes a helping *Seghōl* with the middle radical, under whose influence the *a* of the preformative frequently becomes *é* (*cf.* treatment of *Segholate nouns*).

REM. 2. — In the *Q. Impf.*, after the apocopation the word may remain in its monosyllabic form either with or without the heightening of its vowel, or it may take a helping *Seghōl*. In the *Ni.* and *Qi. Impf.*, the apocopation takes place without further change, except the omission of *D. forte* in the latter. In the *Hi. Impf.*, a helping vowel may be taken, which works the same change as in the *Hi. Imp.*

REM. 3. — If the first radical be a guttural, the apocopated form of the *Q.* and

Hi. are the same. The verb **ראה** heightens the vowel of its preformative under the tone when apocopated in the Impf., and with Wāw consecutive in the 3. s. m. takes *á*.

2. **יהיה**, apoc. **יהי** = **יהי**; with Wāw **ויהי**; with Wāw consecutive **ויהי**. The verb **היה**, when apocopated in the Impf., assumes the forms given, and **היה** follows the same general analogy here and throughout.

REM. — The Inf. estr. of **היה** is **היות**; the Imp. **היה**. With prefixed letters, the first radical has Šwā, and the prefixed letter *i* (**יהיה**), excepting **י** with the Imp. (**יהיה**) and **א** with the Impf. (**איהיה**). The vowel of the prefixed letter with unapocopated forms takes Methegh (§ 3. 6).

3. **ישתחוה**, apoc. **ישתחו**; **ישתחו** contracted, **ישתחו**. The much used verb **שחה** presents some peculiarities. The final root letter is **י** (instead of **י**), and this radical appears in the unapocopated form because this verb in the reflexive intensive Voice doubles, exceptionally, its *last* radical. When apocopated in the 3. s. m., the **י** left over becomes **י**, after the analogy of Segholate nouns of this form; while in the 3. pl. m. **י** contracted becomes **י**, thus making it identical with the apocopated 3. s. m.

נכה ¹ strike, smite. wound.	מכה * <i>f.</i> stroke,	פנה ⁵ turn (face), prepare.	פן lest.
נמק ² <i>m.</i> valley.		פנים (<i>s.</i> פנה unused) face; (with	
עשה ³ do, make.	מעשה <i>m.</i> work.	לפני before, לפני before me, etc.	
קדה ⁴ redeem (by payment), set free.		פנה * <i>f.</i> corner.	פנימי * inner.
		שחה ⁶ Hithq. worship, bow one's self.	

¹ Suggests “knock.” This verb as doubly weak, liable to apocopation, and much used, requires special attention. Perf. Hi. **הכה**, Impf. **יכה**; apoc. forms **הך**, **יך**, **ינך**, etc. Similarly **נמה**. ² Syn. of **בקנה**. ³ Syn. of **ברא**, **יצר**, **פעל**. ⁴ Syn. of **נאל**. ⁵ Idea of *r.* is *turn*, hence the various meanings (corner = a turn; face, what is turned; the inner place, where the face, presence is). Mn. “Peniel” (**פניאל**): Gen. xxxii. 31. ⁶ Cf. **שחת**; R. **שח** = be low.

Exercise. — And he (w.c.) saw.³⁰ And (w.c.) God said,⁵ let (there) be light.⁵ They bowed themselves to (**ל**) me. And he (w.c.) bowed himself to the earth (**הַ** locative). And they (w.c.) bowed themselves to (**ל**) him. Multitudes, multitudes⁹ (*pl.*) in the valley. Smite (Hi.) now³ this people (**גוי** *m.*). And he (w.c.) smote (Hi.) all² the city.³⁴ And he (w.c.) did evil⁴⁶ (Art.) in the eyes³ of Jehovah.

And he (w.c.) turned and went.⁴³ Before me. Before them. Before us. Incline³⁰ (Hi.) thine ear³² and hear¹⁸ the words⁶ of the wise.³

REM. — Apocopated forms of the Imp. and Impf. are to be used where possible in this Exercise.

§ 49. VERBS ל"ל.

	Q.	Ni.	Qi.	Qu.	Hi.	Ho.
<i>Perf. s.</i>						
3. m.	מָצָא מָלֵא	נִמְצָא	מִצָּא	מִצָּא	הִמְצִיא	הִמְצָא
3. f.	מָצְאָה מְלֹאָה	נִמְצְאָה	מִצְעָה	מִצְעָה	הִמְצִיָּה	הִמְצָאָה
2. m.	מָצְאתָ מְלֹאתָ	נִמְצְאתָ	מִצְעַתָּ	מִצְעַתָּ	הִמְצִיֶּנְתָּ	הִמְצָאתָ
<i>pl.</i>						
2. m.	מָצְאתֶם מְלֹאתֶם	נִמְצְאתֶם	מִצְעַתֶּם	מִצְעַתֶּם	הִמְצִיֶּנְתֶּם	הִמְצָאתֶם
<i>Inf. cstr.</i>	מִצְּא	הִמְצִיא	מִצְּא	wanting	הִמְצִיא	הִמְצָא
<i>Inf. abs.</i>	מִצְּוֹא	נִמְצָא	מִצְּא	wanting	הִמְצָא	wanting
<i>Imp. s. m.</i>	מִצְּא	הִמְצִיא	מִצְּא	wanting	הִמְצִיא	wanting
<i>f.</i>	מִצְּאִי	הִמְצִיאִי	מִצְּאִי		הִמְצִיאִי	
<i>pl. f.</i>	מִצְּאֵנָה	הִמְצִיאֵנָה	מִצְּאֵנָה		הִמְצִיאֵנָה	
<i>Impf. s. 3. m.</i>	יִמְצָא	יִפְצָא	יִטְצָא	יִמְצָא	יִמְצָא יִמְצָא	יִמְצָא
2. f.	תִּמְצָאִי	תִּפְצָאִי	תִּטְצָאִי	תִּמְצָאִי	תִּמְצָאִי תִּמְצָאִי	תִּמְצָאִי
1. c.	אִמְצָא	אִפְצָא	אִטְצָא	אִמְצָא	אִמְצָא אִמְצָא	אִמְצָא
<i>pl. 3. f.</i>	תִּמְצָאֵנָה	תִּמְצָאֵנָה	תִּמְצָאֵנָה	תִּמְצָאֵנָה	תִּמְצָאֵנָה תִּמְצָאֵנָה	תִּמְצָאֵנָה
<i>Part. act.</i>	מִצְּא	נִמְצָא	מִמְצָא		מִמְצָאִי	
<i>Part. pass.</i>	מִצְּוֹא			מִמְצָא		מִמְצָא

1. The peculiarities in the inflection of verbs ל"ל arise from two principal causes: (1) the fact that the letter ל is treated either as a guttural (consonant), or a quiescent (vowel) letter, according to its position in the syllable (§ 5. 4); and (2) that it follows in some of its forms the analogy of verbs ל"ה.

2. In all forms ending in **ס**, the vowels remain the same as in the Strong verbs, except that when short (*a* everywhere) they are lengthened immediately before it.

REM. — The Q. Imp. and Impf. take \bar{a} (a lengthened *a*) in the final syllable, after the analogy of verbs whose third stem letter is a guttural (§ 25).

3. In like manner, in all other forms where **ס** ends a syllable before affirmatives beginning with consonants, it quiesces with the preceding vowel: in the Q. Perf. with Pathah (becoming \bar{a}); in all the other Perfects with Çērê, and in all the Imperfects with S^eghôl, following in the last two particulars verbs א"ל. Before affirmatives beginning with a vowel, **ס** is detached, and stands as a consonant (guttural) before them.

REM. 1. — Intransitive verbs, it will be noted, have no peculiarities here not shared by the transitive.

REM. 2. — The Hithq. Voice follows the analogy of the Qi., as in the Strong verb.

REM. 3. — Verbs א"ל are not infrequently inflected in other forms than those named, like verbs א"ל, and *vice versâ*, even to the extent of their exchanging final letters.

הָלַל ¹	praise, boast.	תְּהַלֵּל ^{f.}	praise.	צָמָא ³ †	thirst.	צָמָא †	<i>m.</i> thirst.
הָלַל ²	bore, wound, profane, begin.	הָלַל		שׁוֹפָר ⁴	<i>m.</i> trumpet.		
הָלַל	wounded (to death).	תְּהַלֵּל †	beginning.	שׁוֹר ⁵	(<i>pl.</i> שׁוֹרִים) <i>m.</i> (single) ox.		
צָבָא	(<i>pl.</i> צַבָּאוֹת) host, warfare. Mn.			תָּמַם ⁶	be complete, finished, perfect.		
"Sabaoth" ("Lord of Sabaoth").				תָּם*	<i>m.</i> perfectness.	תָּמִים	(and
				תָּם)	perfect, upright.		

¹ Mn. and deriv. "Hallelujah" (הַלְלוּיָהּ). ² Discrim. from preceding, and *cf.* הָלַל cease. ³ Associate with מָצָא, having the same root letters, and יָצָא (thirst, go forth, find). ⁴ R. = shine; metaphor. shine in tone, so be clear. *Cf.* Eng. *clarionet*. ⁵ An individual of the ox (בָּקָר) species, as שֶׁה* is one of the sheep or goat (צֹאן) species. ⁶ Mn. "Thummim" (תָּמִים), which is associated with the "Urim" (from אֹרִי = Light and Perfection).

Exercise.—Give me to drink²⁶ (= cause me to drink), I pray,³ a little (מֵעַט) water³; for² I am thirsty. And they (w.c.) said⁵ to (ל) him: We have found¹⁴ water. The man³¹ is not able (Impf.; *cf.* § 43. 3. R. 4) to find out the work⁴⁸ which is done⁴⁸ (Ni.) beneath³⁹ the sun.³² For all² the priests¹² who were found (Ni. Part. *pl.* with Art.) sanctified themselves⁶ (Hithq.). And he (w.c.) blew²⁵ a (ב) trumpet. Whose ox (the ox of whom¹¹) have I

taken.¹⁹ The words⁶ of Job (לִּיּוֹב) are finished (Q. Perf.). (As for) God (לֵאלֹהִים) his way¹² is perfect. They went forth⁵ from the ark (מִן־הַתְּבֵרָה). When (ב) I went forth (Inf. צֵאת for תֵּצֵאת). And (w.c.) Cain (לְכַיִן) went forth (צֵאת) from before⁴⁸ Jehovah. Jehovah brought forth (Hi.) Israel. Bring out (*pl.*) the children¹¹ of Israel.

PARADIGMS, EXERCISES IN TRANSLATION,
AND LIST OF WORDS.

THE STRONG

	Qal.			Niqal.	Qittēl.
<i>Perf. s. 3. m.</i>	קָטַל	כָּבַד	קָטַן	נִקְטַל	קָטַל, קִטַּל
3. <i>f.</i>	קָטְלָה	כָּבְדָה	קָטְנָה	נִקְטְלָה	קָטְלָה
2. <i>m.</i>	קָטַלְתָּ	כָּבַדְתָּ	קָטַנְתָּ	נִקְטַלְתָּ	קָטַלְתָּ
2. <i>f.</i>	קָטַלְתְּ	כָּבַדְתְּ	קָטַנְתְּ	נִקְטַלְתְּ	קָטַלְתְּ
1. <i>c.</i>	קָטַלְתִּי	כָּבַדְתִּי	קָטַנְתִּי	נִקְטַלְתִּי	קָטַלְתִּי
<i>pl. 3. c.</i>	קָטְלוּ	כָּבְדוּ	קָטְנוּ	נִקְטְלוּ	קָטְלוּ
2. <i>m.</i>	קָטַלְתֶּם	כָּבַדְתֶּם	קָטַנְתֶּם	נִקְטַלְתֶּם	קָטַלְתֶּם
2. <i>f.</i>	קָטַלְתֶּן	כָּבַדְתֶּן	קָטַנְתֶּן	נִקְטַלְתֶּן	קָטַלְתֶּן
1. <i>c.</i>	קָטַלְנוּ	כָּבְדְנוּ	קָטַנְנוּ	נִקְטַלְנוּ	קָטַלְנוּ
<i>Inf. cstr.</i>	קָטַל	כָּבַד		הַקָּטַל	קָטַל
<i>Inf. abs.</i>	קָטוּל	כָּבוּד		נִקְטַל, הַקָּטַל	קָטַל, קִטַּל
<i>Imp. s. 2. m.</i>	קָטַל	כָּבַד		הַקָּטַל	קָטַל
2. <i>f.</i>	קָטְלִי	כָּבְדִי		הַקָּטְלִי	קָטְלִי
<i>pl. 2. m.</i>	קָטְלוּ	כָּבְדוּ		הַקָּטְלוּ	קָטְלוּ
2. <i>f.</i>	קָטְלֵנָה	כָּבְדֵנָה		הַקָּטְלֵנָה	קָטְלֵנָה
<i>Impf. s. 3. m.</i>	יִקְטַל	יִכְבֹּד	יִקְטַן	יִקְטַל	יִקְטַל
3. <i>f.</i>	תִּקְטַל	תִּכְבֹּד		תִּקְטַל	תִּקְטַל
2. <i>m.</i>	תִּקְטַל	תִּכְבֹּד		תִּקְטַל	תִּקְטַל
2. <i>f.</i>	תִּקְטְלִי	תִּכְבְּדִי		תִּקְטְלִי	תִּקְטְלִי
1. <i>c.</i>	אִקְטַל	אִכְבֹּד		אִקְטַל	אִקְטַל
<i>pl. 3. m.</i>	יִקְטְלוּ	יִכְבְּדוּ		יִקְטְלוּ	יִקְטְלוּ
3. <i>f.</i>	תִּקְטְלֵנָה	תִּכְבְּדֵנָה		תִּקְטְלֵנָה	תִּקְטְלֵנָה
2. <i>m.</i>	תִּקְטְלוּ	תִּכְבְּדוּ		תִּקְטְלוּ	תִּקְטְלוּ
2. <i>f.</i>	תִּקְטְלֵנָה	תִּכְבְּדֵנָה		תִּקְטְלֵנָה	תִּקְטְלֵנָה
1. <i>c.</i>	נִקְטַל	נִכְבֹּד		נִקְטַל	נִקְטַל
<i>Part. act.</i>	קָטַל	כָּבַד	קָטַן	נִקְטַל	מְקָטַל
<i>Part. pass.</i>	קָטוּל				

VERB. Cf. §§ 14–25.

<i>Qattal.</i>	<i>Hithqattēl.</i>	<i>Hiqṭl.</i>	<i>Hoṭal.</i>
קָטַל	הִתְקַטַּל	הִקְטִיל	הִקְטַל
קָטַלָּהּ	הִתְקַטַּלָּהּ	הִקְטִילָּהּ	הִקְטַלָּהּ
קָטַלְתָּ	הִתְקַטַּלְתָּ	הִקְטַלְתָּ	הִקְטַלְתָּ
קָטַלְתִּי	הִתְקַטַּלְתִּי	הִקְטַלְתִּי	הִקְטַלְתִּי
קָטַלוּ	הִתְקַטַּלוּ	הִקְטִילוּ	הִקְטַלוּ
קָטַלְתֶּם	הִתְקַטַּלְתֶּם	הִקְטַלְתֶּם	הִקְטַלְתֶּם
קָטַלְתֶּן	הִתְקַטַּלְתֶּן	הִקְטַלְתֶּן	הִקְטַלְתֶּן
קָטַלְנוּ	הִתְקַטַּלְנוּ	הִקְטַלְנוּ	הִקְטַלְנוּ
wanting	הִתְקַטַּל	הִקְטִיל	wanting
קָפַל	הִתְקַפַּל	הִקְפִּיל	הִקְפַּל
wanting	הִתְקַפַּל	הִקְפַּל	wanting
	הִתְקַפְּלִי	הִקְפִּילִי	
	הִתְקַפְּלוּ	הִקְפִּילוּ	
	הִתְקַפְּלֶנָּה	הִקְפִּילֶנָּה	
יִקְטַל	יִתְקַטַּל	יִקְטִיל	יִקְטַל
תִּקְטַל	תִּתְקַטַּל	תִּקְטִיל	תִּקְטַל
תִּקְטַל	תִּתְקַטַּל	תִּקְטִיל	תִּקְטַל
תִּקְטַלְיִי	תִּתְקַטַּלְיִי	תִּקְטִילְיִי	תִּקְטַלְיִי
אִקְטַל	אִתְקַטַּל	אִקְטִיל	אִקְטַל
יִקְטַלוּ	יִתְקַטַּלוּ	יִקְטִילוּ	יִקְטַלוּ
תִּקְטַלְנָה	תִּתְקַטַּלְנָה	תִּקְטִילְנָה	תִּקְטַלְנָה
תִּקְטַלוּ	תִּתְקַטַּלוּ	תִּקְטִילוּ	תִּקְטַלוּ
תִּקְטַלְנָה	תִּתְקַטַּלְנָה	תִּקְטִילְנָה	תִּקְטַלְנָה
נִקְטַל	נִתְקַטַּל	נִקְטִיל	נִקְטַל
	מִתְקַטַּל	מִקְטִיל	
מִקְטַל			מִקְטַל

THE WEAK VERB ו"ו

	Q.		Ni.	Hi.	Ho.
<i>Perf. s. 3. m.</i>	קָם	מָת	נָקוּם	הִקִּים	הוֹקֵם
3. <i>f.</i>	לָמָה	מָתָה	נָקוּמָה	הִקִּימָה	הוֹקְמָה
2. <i>m.</i>	לָמַתְּ	מָתָה	נָקוּמוּתְּ	הִקִּימוּתְּ	הוֹקְמַתְּ
2. <i>f.</i>	נָקַמְתְּ	מָתְּ	נָקוּמוֹתְּ	הִקִּימוֹתְּ	הוֹקְמַתְּ
1. <i>c.</i>	לָקַמְתִּי	מָתִי	נָקוּמוֹתַי	הִקִּימוֹתַי	הוֹקְמַתִּי
<i>pl. 3. c.</i>	לָמוּ	מָתוּ	נָקוּמוּ	הִקִּימוּ	הוֹקְמוּ
2. <i>m.</i>	נָקַמְתֶּם	מָתֶם	נָקוּמוֹתֶם	הִקִּימוֹתֶם	הוֹקְמַתֶּם
2. <i>f.</i>	נָקַמְתֶּן	מָתֶן	נָקוּמוֹתֶן	הִקִּימוֹתֶן	הוֹקְמַתֶּן
1. <i>c.</i>	לָמְנוּ	מָתְנוּ	נָקוּמוֹנוּ	הִקִּימוֹנוּ	הוֹקְמוֹנוּ
<i>Inf. cstr.</i>	קוּם		הִקִּים	הִקִּים	הוֹקֵם
<i>Inf. abs.</i>	קוּם		הִקִּים	הִקֵּם	wanting
<i>Imp. s. m.</i>	קוּם		הִקִּים	הִקֵּם	wanting
<i>f.</i>	לְקוּמִי		הִקִּימִי	הִקִּימִי	
<i>pl. m.</i>	לְקוּמוּ		הִקִּימוּ	הִקִּימוּ	
<i>f.</i>	לְקַמְנָה		הִקִּימְנָה	הִקִּימְנָה	
<i>Impf. s. 3. m.</i>	יִקְוֶם, יִקְוֶם		יִקְוֶם	יִקְוֶם	יִקְוֶם
3. <i>f.</i>	תִּקְוֶם		תִּקְוֶם	תִּקְוֶם	תוֹקְוֶם
2. <i>m.</i>	תִּקְוֶם		תִּקְוֶם	תִּקְוֶם	תוֹקְוֶם
2. <i>f.</i>	תִּקְוֶמִי		תִּקְוֶמִי	תִּקְוֶמִי	תוֹקְוֶמִי
1. <i>c.</i>	אִקְוֶם		אִקְוֶם	אִקְוֶם	אוֹקְוֶם
<i>pl. 3. m.</i>	יִקְוֶמוּ		יִקְוֶמוּ	יִקְוֶמוּ	יִקְוֶמוּ
3. <i>f.</i>	תִּקְוֶמֶינָה		(תִּקְוֶמֶינָה)	תִּקְוֶמֶנָה	תוֹקְוֶמֶנָה
2. <i>m.</i>	תִּקְוֶמוּ		תִּקְוֶמוּ	תִּקְוֶמוּ	תוֹקְוֶמוּ
2. <i>f.</i>	תִּקְוֶמֶינָה		(תִּקְוֶמֶינָה)	תִּקְוֶמֶנָה	תוֹקְוֶמֶנָה
1. <i>c.</i>	נִקְוֶם		נִקְוֶם	נִקְוֶם	נוֹקְוֶם
<i>Impf. with v.c.</i>	וַיִּקְוֶם			וַיִּקְוֶם	
<i>Part. act.</i>	קֹם	מֹת	נִקְוֶם	מִקְוֶם	
<i>Part. pass.</i>	קוּם				מוֹקְוֶם

(or *ע"י*). See §§ 44, 45.

Q.		<i>Qdīet.</i>	<i>Qdīat.</i>
בֵּן	בֵּין	קוּמִם	קוּמִם
בָּנָה	בִּינָה	קוּמְמָה	קוּמְמָה
בָּנֶת	בֵּינוֹת	קוּמְמֶת	קוּמְמֶת
בָּנֶת	בֵּינוֹת	קוּמְמֶת	קוּמְמֶת
בָּנָהּ	בֵּינוֹתֶי	קוּמְמֶתִי	קוּמְמֶתִי
בָּנוּ	בֵּינוּ	קוּמְמוּ	קוּמְמוּ
בָּנֶתְם	בֵּינוֹתֶם	קוּמְמֶתֶם	קוּמְמֶתֶם
בָּנֶתְוּ	בֵּינוֹתֵוּ	קוּמְמֶתֵוּ	קוּמְמֶתֵוּ
בָּנוּ	בֵּינוֹנוּ	קוּמְמוֹנוּ	קוּמְמוֹנוּ
בֵּין		קוּמִם	wanting
בֵּן		wanting	wanting
בֵּין		קוּמִם	wanting
בֵּינִי		קוּמְמִי	
בֵּינוּ		קוּמְמוּ	
wanting		קוּמְמֶנָה	
יָבֵן, יָבִין		יְקוּמִם	יְקוּמִם
תָּבִין		תְּקוּמִם	תְּקוּמִם
תָּבִין		תְּקוּמִם	תְּקוּמִם
תָּבִינִי		תְּקוּמְמִי	תְּקוּמְמִי
אָבִין		אְקוּמִם	אְקוּמִם
יָבִינוּ		יְקוּמְמוּ	יְקוּמְמוּ
תָּבִינֶנָה		תְּקוּמְמֶנָה	תְּקוּמְמֶנָה
תָּבִינוּ		תְּקוּמְמוּ	תְּקוּמְמוּ
תָּבִינֶנָה		תְּקוּמְמֶנָה	תְּקוּמְמֶנָה
נָבִין		נְקוּמִם	נְקוּמִם
וְיָבִין			
בֵּן		מְקוּמִם	
בוֹן			מְקוּמִם

THE WEAK VERB ע"ו. See § 46.

	Q.	Ni.	Hi.	Ho.	Qôlêl.	Qôlal.
<i>Perf. s.</i>	קָלַ, קָבַ	נָסַב	הָסַב	הוּסַב	סוּבַב	סוּבַב
3. m.						
3. f.	קָבְּהָ	נָסְבָהּ	הָסְבָהּ	הוּסְבָהּ	סוּבְּבָהּ	סוּבְּבָהּ
2. m.	סָבַוּתָּ	נָסַוּתָּ	הָסַוּתָּ	הוּסַוּתָּ	סוּבַוּתָּ	סוּבַוּתָּ
2. f.	סָבַוּתְּ	נָסַוּתְּ	הָסַוּתְּ	הוּסַוּתְּ	סוּבַוּתְּ	סוּבַוּתְּ
1. c.	סָבַוּתִּי	נָסַוּתִּי	הָסַוּתִּי	הוּסַוּתִּי	סוּבַוּתִּי	סוּבַוּתִּי
<i>pl. 3. c.</i>	קָבְּוּ	נָסְבּוּ	הָסְבּוּ	הוּסְבּוּ	סוּבְּבוּ	סוּבְּבוּ
2. m.	סָבַוּתֶם	נָסַוּתֶם	הָסַוּתֶם	הוּסַוּתֶם	סוּבַוּתֶם	סוּבַוּתֶם
2. f.	סָבַוּתֶיךָ	נָסַוּתֶיךָ	הָסַוּתֶיךָ	הוּסַוּתֶיךָ	סוּבַוּתֶיךָ	סוּבַוּתֶיךָ
1. c.	סָבַוּוּנִי	נָסַוּוּנִי	הָסַוּוּנִי	הוּסַוּוּנִי	סוּבַוּוּנִי	סוּבַוּוּנִי
<i>Inf. cstr.</i>	סָב	הָסַב	הָסַב	wanting	סוּבַב	wanting
<i>Inf. abs.</i>	סָבֹב	הָסֹב	הָסֹב	wanting	סוּבַב	סוּבַב
<i>Imp. s. m.</i>	סָב	הָסַב	הָסַב	wanting	סוּבַב	wanting
f.	סָבִי	הָסִבִי	הָסִבִי		סוּבְּבִי	
<i>pl. m.</i>	סָבּוּ	הָסִבּוּ	הָסִבּוּ		סוּבְּבוּ	
f.	סָבִינָה	הָסִבִּינָה	הָסִבִּינָה		סוּבְּבִינָה	
<i>Impf. s.</i>						
3. m.	יִסַב, יִסְבֵּב	יִסַב, יִסְבֵּב	יִסַב, יִסְבֵּב	יִסַב, יִסְבֵּב	יִסַב, יִסְבֵּב	יִסַב, יִסְבֵּב
3. f.	תִּסַב, תִּסְבֵּב	תִּסַב, תִּסְבֵּב	תִּסַב, תִּסְבֵּב	תִּסַב, תִּסְבֵּב	תִּסַב, תִּסְבֵּב	תִּסַב, תִּסְבֵּב
2. m.	תִּסַב, תִּסְבֵּב	תִּסַב, תִּסְבֵּב	תִּסַב, תִּסְבֵּב	תִּסַב, תִּסְבֵּב	תִּסַב, תִּסְבֵּב	תִּסַב, תִּסְבֵּב
2. f.	תִּסְבִי, תִּסְבִי	תִּסְבִי, תִּסְבִי	תִּסְבִי, תִּסְבִי	תִּסְבִי, תִּסְבִי	תִּסְבִי, תִּסְבִי	תִּסְבִי, תִּסְבִי
1. c.	אִסַב, אִסְבֵּב	אִסַב, אִסְבֵּב	אִסַב, אִסְבֵּב	אִסַב, אִסְבֵּב	אִסַב, אִסְבֵּב	אִסַב, אִסְבֵּב
<i>pl. 3. m.</i>	יִסְבּוּ, יִסְבּוּ	יִסְבּוּ, יִסְבּוּ	יִסְבּוּ, יִסְבּוּ	יִסְבּוּ, יִסְבּוּ	יִסְבּוּ, יִסְבּוּ	יִסְבּוּ, יִסְבּוּ
3. f.	תִּסְבִינָה, תִּסְבִינָה	תִּסְבִינָה, תִּסְבִינָה	תִּסְבִינָה, תִּסְבִינָה	תִּסְבִינָה, תִּסְבִינָה	תִּסְבִינָה, תִּסְבִינָה	תִּסְבִינָה, תִּסְבִינָה
2. m.	תִּסְבּוּ, תִּסְבּוּ	תִּסְבּוּ, תִּסְבּוּ	תִּסְבּוּ, תִּסְבּוּ	תִּסְבּוּ, תִּסְבּוּ	תִּסְבּוּ, תִּסְבּוּ	תִּסְבּוּ, תִּסְבּוּ
2. f.	תִּסְבִינָה, תִּסְבִינָה	תִּסְבִינָה, תִּסְבִינָה	תִּסְבִינָה, תִּסְבִינָה	תִּסְבִינָה, תִּסְבִינָה	תִּסְבִינָה, תִּסְבִינָה	תִּסְבִינָה, תִּסְבִינָה
1. c.	נִסַב, נִסְבֵּב	נִסַב, נִסְבֵּב	נִסַב, נִסְבֵּב	נִסַב, נִסְבֵּב	נִסַב, נִסְבֵּב	נִסַב, נִסְבֵּב
<i>Impf. with w.c.</i>	וְיִסַב		וְיִסַב			
<i>Part. act.</i>	סָבֵב, קָלַ	נָסֵב	מָסֵב		מְסוּבֵב	
<i>Part. pass.</i>	סָבוּב			מוּסָב		מְסוּבָב

EXERCISES IN TRANSLATION.

§ 8. אַנְכִי יִהְיֶה: הוּא² חֶבְרוֹן³: אִם־אָב אֲנִי: אֲנִי
 ראשון: כִּי קָדוֹשׁ הוּא: כִּי עֶבֶר אֲנִחְנֶנּוּ: אַתָּה אֲדֹנָי טוֹב:
 צְדִיק אַתָּה יְהוָה: לֹא⁴ אֱלֹהִים הֵמָּה: אֲנִי־הוּא: אֲנִי־
 אֵל שְׂדֵי⁵:

§ 9. כָּל־הָעַם: הַשָּׁמַיִם וְהָאָרֶץ⁵: אִישׁ אוֹ אִשָּׁה:
 הָאָפֶר: הָעֶפֶר: הָאוֹר: הַחֹשֶׁךְ: הָעֶבֶר: רֵאשִׁית חֲקֻמָּה:
 הוּא חֲכָם: הַלְבָנוֹן³: הַיּוֹם לֹא־חָדָשׁ וְלֹא⁵ שַׁבָּת⁶:
 עִם־הַחֲמֹר:

§ 10. זֶה חָדָשׁ: הַחֲמוֹן הַזֶּה: הַמְדַבֵּר הַגָּדוֹל: זֶה
 חָלִי: אִישׁ חֲכָם מְאֹד: שֵׁם גָּדוֹל: הָאִישׁ הַלְלוֹה: הַיָּמִים⁷
 הָהֵם⁸: אֲשֶׁר דָּבַר מֹשֶׁה³: הָאָרֶץ הַטּוֹבָה⁹ הַזֹּאת: כִּסָּא
 רַם: בַּיִת חָדָשׁ: אֲשֶׁר־שָׁם הִנְהַב¹⁰: שְׁאֲנִי¹¹: כִּי תִרְוַמָּה
 הוּא:

§ 11. מִי אַתֶּם: מְה־אֲנוֹשׁ: לָמָּה זֶה אֲנִכִּי: הַאֲתָה זֶה
 עֲשׂוֹ³ אִם־לֹא: אִם־בֶּן אִם־בַּת: הַלֹּא־זֶה הַדָּבָר: בַּת־מִי
 אַתָּ: הַבְּרָכָה הַזֹּאת: מִי־אַתָּה הַר־הַגָּדוֹל: אִי־זֶה בַּיִת¹²:
 מָה הָעֵבֶדְךָ הַזֹּאת: אֶת־הָאָרֶץ מִה־הוּא:

§ 12. אִי מִזֶּה עִם¹³: מִה־בְּבֵית: בְּחִלּוֹם: בְּלִילָה: קָרָא
 אֱלֹהִים לְאוֹר יוֹם: יָד לְפָה: בְּכֶסֶף: כְּאֲרִי: מִי אֵל¹⁴
 גָּדוֹל כְּאֱלֹהִים¹⁵: מִי כִיהֲנֶה: עֶבֶר לְדוֹר³: לַחֹשֶׁךְ:
 כְּהִיכַל אֲשֶׁר־שָׁם אֲרוֹן: כְּעֹמֵל: כְּאֲשֶׁר¹⁶ לְיִשְׂרָאֵל³:

¹ The predicate of a sentence may be a substantive or adjective, as well as a verb, and no copula is necessary to connect them with the subject. ² It. ³ Proper name. ⁴ not (no). ⁵ וְ = and. ⁶ Sabbath. ⁷ See יוֹם. ⁸ *Sing.* זֶה; but *pl.* as here. ⁹ *Fem.* of טוֹב. ¹⁰ gold. ¹¹ which I. ¹² What manner of house. ¹³ From what people. ¹⁴ God. ¹⁵ § 5.4. r. 1. ¹⁶ According as.

בְּמָה הִחֲשָׂאת הוֹאֵת הַיּוֹם : בְּבִהְמָה : בְּבִהְמָה : כְּמוֹ-
אֲבֵן : לְמִי אַתָּה :

§ 13. חָרַב וְדָבַר : מִירוּשָׁלַם : מִבַּיִת וּמִחוּץ : מִשָּׁם :
אֲשֶׁר . . . מִשָּׁם² : מְיֻהָה : בְּיֻהָה : מִן־הַיָּאֵר : לֶחֶם וַיֵּן³ :
אֱלֹהִים וּמְלֹךְ⁴ : כְּלִירָאֵשׁ לְחָלִי⁵ : וּמִן־הָעֵם : וְהוּא יֵצֵא :
מֵאֶרֶץ מִצְרַיִם⁶ : מִזָּה וּמִזָּה : מִן־הַמִּקְדָּשׁ : מֵעָרַב :

§ 14. וְלֹא שָׁבַר⁷ אֶת־הַחֲמוֹר : כֹּל אֲשֶׁר אָמַר אֱלֹהִים :
וְאָמְרוּ מִי־הָאִישׁ : כִּי־גָדַל מְאֹד : גָּדְלָה : קָהַל גְּדוֹל :
אָמַר הַקּוֹהֲלֵת⁸ : אָבְדָה מִצְרַיִם⁹ : אֲבָדְנוּ : הָרַבּוּ הַיָּמִים :
קָדְשׁוֹ⁹ : אֲשֶׁר יִהְיֶה שְׁנָא : וְאֵת אֲמִצְיָהוּ¹⁰ תִּפְשׂ וַיֹּאשׁ¹⁰ :
שְׁנָאָה גְדוֹלָה¹¹ מְאֹד : יָשְׁבוּ בְּמִצְרַיִם : בֵּין טוֹב וּבֵין¹²
רָע¹³ : וְלֹא מֵצָא : אֲשֶׁר־עָמַד שָׁם : אֲחָאָב¹⁰ עָבַר אֶת־
הַבַּעַל¹⁰ : דָּרַךְ : דָּרְכָה : דָּרְכוּ : דָּרְכָתִי : דָּרְכָתָּ :

§ 15. שָׁמַר אֶת־הָאִישׁ הַזֶּה : שָׁמְרָה־זֹאת : בְּמִלְךְ
בִּירוּשָׁלַם⁹ : שָׁמָּה¹⁴ קָבְרוּ אֶת־אֲבֹרָהֶם : דָּרַשׁ־נָא כִּיּוֹם¹⁶ :
דָּרְשׁוּ יִהְיֶה : לְשֹׁבֵר הַדָּלֵת⁹ : כְּאָמַר יְהוֹשֻׁעַ¹⁰ אֶל־הָעָם :
וּפְקְדוּ אֶת־הָעָם : מִהִי־הַמְּשָׁל הַזֶּה : כִּי חֲקַמָּה מְאֹד :
כְּתַב זֹאת :

§ 16. וְהוּא לֹא שְׁנָא : וְאַתָּה מִשָּׁל בְּכָל¹⁸ : יְדָרְשׁוּ :
כְּכִלְיָה־כְּתוּב בְּסִפְרָ : וְאַתָּם תִּכְתְּבוּ¹⁹ אֶת־הָאֶרֶץ : כֹּל־
הָעָמַל שְׁעָמְלָתִי²⁰ : כֹּל־הָאֶרֶץ אֲשֶׁר תִּדְרְכוּ־בָהּ²¹ : קִצְפָּה
גְּדוֹל אֲנִי קִצְפָּה : לָמָּה יִקְצַף הָאֱלֹהִים : וְאַל²² תַּעֲמַד

¹ Like a stone. ² Whence. § 10. 4. ³ Bread and wine. ⁴ Note connective.
⁵ (given up) to, for. ⁶ Egypt. ⁷ had not torn. ⁸ Preacher. ⁹ in pause. § 6. 4. u.
¹⁰ p.n. ¹¹ Fem. ¹² Not to be translated. ¹³ Evil. ¹⁴ שָׁם with הַ locative,
usually rendered "thither"; here, "there." ¹⁵ *ō* become *o* by loss of
tone. ¹⁶ כ = while it is. ¹⁷ to. ¹⁸ כ = over, with מְשָׁל. ¹⁹ describe. ²⁰ con-
tracted אֲשֶׁר. § 10. 3. r. ²¹ § 10. 4. ²² § 15. 4.

בְּכָל־הַכְּפָר: כָּכֹל אֲשֶׁר־שָׁאַלְתִּי מֵעַם יְהוָה בְּחָרֹב: כִּי
גָאֵל אָנֹכִי: הַמְלִיךְ תַּמְלִיךְ עָלֵינוּ² אִם־מִשׁוֹל תִּמְשָׁל
בָּנוּ²: אֶל־תִּקְצֹף יְהוָה³:

§ 17. וְלֹא יָבִיאוּ לְעַמֹּד: נִגְבְּלָה הָאָרֶץ: עִם נָבֵל וְלֹא
חָכָם: תִּכְפַּר הַעֲבֹדָה עַל־הַאֲנָשִׁים⁵: דָּבָר קָטָן אִו
גָּדוֹל: מִי־הָאִישׁ אֲשֶׁר בָּנָה בַּיַּת־חֹדֶשׁ: כָּל־הַמְדַבֵּר
הַגָּדוֹל הַהוּא: וְאֶת־הַדָּלִת סָגְרוּ⁶: וְכִלְתָּ עַמֹּד: קָטָנְתִּי:
תִּשְׁפֹּלְנָה: אֶתָּה וְקִנְיָתָה⁷: הוּא יִגְדֹל⁶: וּמִה־יִצְדַק אָנוּשׁ
עִם־אֵל:

§ 18. וְהָיָה מִגֵּרֶשׁ: וְהָיָה כָעַם כִּפְתָּן בַּעֲבֹד כְּאֲדוֹן:
וַיִּקְבֹּץ שְׂאוֹל⁸ אֶת־כָּל־יִשְׂרָאֵל: אִם־שָׁמוּעַ תִּשְׁמַע⁹:
אֵלָה אֲזַכְּרָה: שָׁמַע יִשְׂרָאֵל: שָׁמְעָה יְהוָה צְדָק: וַיִּגְדֹּל
מֹשֶׁה: וְאֶקְבְּרָה אֶת־אָבִי¹⁰: וַיִּזְבַּח יַעֲקֹב⁸ זִבְחַ בְּהָר:
כָּל־זֹכֵר: אֶל־תִּקְרַב הָלֶם¹¹: נִזְבַּחָה לִיהוָה: יִשְׁמְעוּ
וְלָמְרוּ:

§ 19. לְקַחְתִּי סֵפֶר וְאָכַתְבּוּ: בְּגִדָה: בְּגִד: בְּגוֹד:
תִּבְגְּזוּרוּ⁶: וַיִּבְגְּזוּ: עֵץ אִו בְּגֵד אִו־עוֹר אִו שֶׁק: וְלִכְבוֹד לֹא
יִלְבוֹד: וְלָכְדוּ אֶת־הַמַּיִם: וְלִקְחָתֶם מִהַפְּרִי: הַמְּקוֹם
אֲשֶׁר שָׁכַב־שָׁם שְׂאוֹל: וְהָיָה כִשְׁכַּב הַמְּלִיךְ: שְׁכָבִי:
שְׁכָבָה: אֲשַׁכְּבָה: וַיִּשְׁכַּב בַּמְּקוֹם הַהוּא: וַיֹּאמֶר¹² מֹשֶׁה
אֶל־אֶהְרֹן⁸ קִרַּב אֶל־הַמִּזְבֵּחַ:

§ 20. נִכְרַתָּה בְרִית אֲנִי וְאֶתָּה: יִגְנַב: נִכְרַתָּה: נִכְרַתָּה:
וַנִּכְרַתָּה: הַפְּרַתָּה: וְלֹא־תִפְרַת הָאָרֶץ: יִפְרַתוּן¹³: לְעֹבֵד

¹ Compound *Prep.* ² over us. ³ The vowels of certain familiar words will sometimes be left to be supplied by the pupil. ⁴ upon. ⁵ See איש. ⁶ in p. ⁷ A superfluous ה. ⁸ p.n. ⁹ § 15. 2; 5. 2. ¹⁰ My (father). ¹¹ hither. ¹² § 18. 3. ¹³ Older ending.

נִמְכַר יוֹסֵף¹: נִמְכַרְתֶּם וְלֹא בְכֶסֶף² תִּנְאַל: וְתִקְשֶׁר כָּל-
 הַחוּמָה³: בְּרוּךְ יְהוָה: קָלְלָה וְלֹא בִרְכָה: כַּכְפִּיר:
 כַּכְפִּיר: הַשָּׁמַד תִּשְׁמְדוּן: פָּרַץ יְהוָה פָּרַץ בְּעֵינָה⁴
 וַיִּקְרָא לַמָּקוֹם הַהוּא פָּרַץ עֵינָה: וַיֹּאמֶר הַשָּׁלוֹם יְהוּא⁵:
 הַשָּׁמַר לְךָ⁶: לֹא תִגְנֹב:

§ 21. פֶּן⁷ תִּשְׁכַּח אֶת־יְהוָה: וְשָׁכַן בַּמִּדְבָּר מִשְׁפָּט:
 וְנִסְתָּרָה וְהוּא נִטְמָאָה: וַיִּקְדַּשׁ אֶת־הָעַם: וְהוּא יֵשֵׁב
 פָּתַח⁸: כַּאֲשֶׁר דָּבַר: וְשָׁחַט אֶת־הַכֶּבֶשׂ: מָה אֲדַנִּי⁹
 מִדְּבַר: בַּיּוֹם שִׁידְבַר¹⁰ בָּהּ¹¹: מִהֵינְדָבַר וּמִהֵינְצַטְדֵק:
 וּכְפָר אֶהְרֹן: שִׁבְעַת¹² וַיְמִים¹³ תִּכְפַּר עַל־הַמִּזְבֵּחַ: וְטַהַר
 הַכֹּהֵן אֶת־הַבַּיִת: וְלֹא נִמְלֹט אִישׁ: צַדִּיק בְּאָרֶץ יִשְׁלָם¹⁴:
 גִּנְבֹב גִּנְבֹתָי: אֶל־תִּטְמָאוּ בְּכָל־אֱלֹהִים: אֲשֶׁתִּמָּר מִעֵינֵי¹⁵:
 נָבַל נָבְלָה יִדְבַר:

§ 22. אֵת אֲשֶׁר־הִקְצַפְתָּ אֶת־יְהוָה: אֶל־שִׂדֵי¹⁶ וְתִגְפָר¹⁷:
 הַשְּׁלִיכָה: מִשְׁלִיךְ: הַשְּׁלִיךְ: הַשְּׁלִיךְ: וְאֶשְׁלִיכָה: תִּשְׁלֹךְ:
 הַשְּׁלִיכּוּ: מִשְׁלֹךְ: הַשְּׁלַחְתִּי: הַסִּתֵּר אֶסְתִּיר פָּנַי¹⁸:
 וְהִקְרִיב אֶהְרֹן¹⁹ אֶת־הַפָּר: הִקְרַב אֶת־הַמִּטָּה: יִשְׁבִּית
 הַזִּבְחָה: בַּמָּה²⁰ אֶקְדֶּם יְהוָה: שְׁלַחַן בַּמִּדְבָּר: לֹא־נִפְלָד דְּבַר
 מִכָּל הַדְּבַר הַטּוֹב אֲשֶׁר־דָּבַר יְהוָה: יִלְבְּשׁוּ־בִשְׂת:

§ 23. זָכַר אֶל־תִּשְׁכַּח: בְּשִׁלַּח מִשָּׁה: וַיִּשְׁלַךְ אֶת־
 הָאֶבֶן: בְּאֵמֶת וּבְלִבָּב שָׁלֵם²¹: וְאֶת־הָעַם הָעֵבִיר: אֲשֶׁר
 בְּעֵבֶר תִּנְרַדֵּן: תַּעֲזֹבוּ אֶת־יְהוָה: וְנַעֲזַרְתִּי: לֹא־מָצָא
 עֹז: וְהִאֲבֹדְתִי אֶת־הַנֶּפֶשׁ²² הַהִיא: צָרַק צָרַק תִּרְדֶּךָ:

¹ p.n. ² כ = for (of price). ³ wall. ⁴ to thyself. Note retraction of tone in preceding word. § 20. 1. r. 2. ⁵ lest. ⁶ Adv. accus. ⁷ my lord. ⁸ in which. § 10. 4. ⁹ seven. ¹⁰ see יום. ¹¹ be rewarded. ¹² from my iniquity. ¹³ in p. ¹⁴ my face. ¹⁵ § 12. 1. ¹⁶ Adj., whole, perfect. ¹⁷ soul, person.

את־מי תַעֲבֹדוּן¹: לא יֵאָסְפוּ וְלֹא יִקְבְּרוּ: לֹא הָאֲמִינוּ
 ביהוה: וַיִּהְיוּ הָרָעֵב² בָּאָרֶץ: וַיִּחַדֵּל הַנְּבִיא³: שָׁמַע־
 אֶתְהָ וְחָכָם⁴: לָמָּה זֶה עֹזְבֹתֶן אֶת־הָאִישׁ:

24. § וַשְׁחַטְתָּ אֶת־הַפָּר: רָחֵץ⁴ וַטָּהַר: לָמָּה זֶה
 תִּשְׁאַל: וַיִּכְרֹךְ אֶת כַּלְי־הַקֹּהֵל: נִקְהָלוּ הַיְהוּדִים⁵:
 ויהוה בִּרְךָ⁶ אֶת־אֲבֹרָהֶם כָּפֶל: אֶת אֲשֶׁר־תִּכְרֹךְ מִכְרֹךְ:
 אֲפַקְדָה אֶת־הָאָרֶץ אֲשֶׁר אֶתְהָ יֹשֵׁב בָּהּ: עֹרְתָהּ:
 וּפְלִשְׁתִּים⁷ נִלְחְמוּ בִישְׂרָאֵל: הַנְּעַר⁸ מִשְׁרַת אֶת־יהוה:
 הִטָּהְרוּ הַכֹּהֲנִים⁹: גָּרַשׁ אֶגְרֹשׁ אֶתְכֶם¹⁰ מִזֶּה: לִפְנֵי¹¹
 שַׁחַת יהוה אֶת־יְסֹדֶם¹²: וְאֹנֶעַק קוֹל־יְגֹדֹל: לְשַׁרְתַּת עַץ
 וְאֹבָן: אֶל־תִּשְׁחַת:

25. § לֹא יִשְׁבְּעוּ־לָחֶם: קִדְמְתִי לְבָרַח תַּרְשִׁישָׁה¹²:
 וַיִּשְׁבַּת בַּיּוֹם הַשְּׁבִיעִי: וַיִּבְקְעוּ הַמַּיִם: וַיִּפְשְׁעוּ יִשְׂרָאֵל
 בְּבֵית דָּוִד¹³: וְאִמְרָתָם יַחִי¹⁴ הַמֶּלֶךְ: כִּי־יֹצֵעַק וְשָׁמַעְתִּי:
 כִּי לֹא יִשְׁקַט הָאִישׁ: וַיִּמָּשַׁח אֶת־הַמִּשְׁכָּן: וַיִּפְגְּעוּ אֶת־
 מִשָּׁה וְאֶת־אֶהֱרֹן: לִמְדוּ לְהִשְׁבַּע בְּכַפֵּל¹⁵: אֲשַׁמְעָה:
 בְּהִשְׁמָע: שְׁלַח: שְׁלַח: שְׁלַח: שְׁכַחְתָּ: וְאֲשַׁלַּח סֶפֶר¹⁶ אֶל־¹⁷
 הַמֶּלֶךְ: בֶּן חָכָם יִשְׁמַח־אָב:

26. § כִּי מָרִים הֵם: אֶתְהָ סִתֵּר מִצָּר: שִׁיר הַשִּׁירִים
 אֲשֶׁר לְשִׁלְמָה¹⁸: כָּל הַשָּׁרִים וְהַגְּבוּרִים: הָהָר מָלֵא¹⁸
 סוּסִים: מִשְׁבִּית מִלְחָמוֹת: מִן־הַחֲמָרִים: וַיִּשְׁכֵּן מִקְדָּם
 לַגִּן־עֵדֶן¹⁹ אֶת־הַכְּרוּבִים: שְׁבָעוֹת: בְּאֶרֶת: גְּבוּלִים:
 שְׁמוֹעוֹת: פְּקוּדִים: קוֹלוֹת: עוֹרוֹת: אוּרִים²⁰: חֲלָמוֹת:
 יָאִרִים: טוֹבָה: רֵאשִׁנָּה: שַׁר הַטְּבָחִים:

¹ in p. ² famine. ³ prophet. ⁴ wash. ⁵ the Jews. ⁶ frequently — for — here. ⁷ Philistines. ⁸ young man. ⁹ pl. ¹⁰ you. ¹¹ before. ¹² p.n. ¹³ against the house of. ¹⁴ (long) live! ¹⁵ כ = by. ¹⁶ letter. ¹⁷ to. ¹⁸ Verbs denoting fulness or want are followed by an accus. without a Prep. ¹⁹ of the garden of Eden. ²⁰ Only in P's. cxxxvi. 7.

§ 27. שְׁכַבְתִּי וְאַשְׁקוּט: אֶרֶץ הַרִים וּבְקַעַת: אִישׁ
 דְּמִים¹ אֶתָּה: וּפְרַצְתָּ לְמָה² וְקָדְמָה וְצַפְנָה: הַכְּרַת
 הַמִּנְחָה: אַחֲזוּ: אַחֲזוּ: אַחֲזוּ: בְּאֲחֹזוּ: אַחֲזוּ: אַחֲזוּ:
 מְאַחֲזִים: אַחֲזָה בְּאֶרֶץ: אֶת־הַנְּרוֹת עַל־הַמְּנֶרֶה הַטְּהֻרָה:
 הַנִּשְׁאָרִים אֲשֶׁר נִשְׁאָרוּ מִן־הַשְּׂבִי: וְלֹא נִמְצָא חֶרֶב
 וְחֵנִית: מִחֵנֶה אֱלֹהִים זֶה נִיְקָרָא שְׂם־הַמְּקוֹם הַהוּא
 מִהַנִּים: בְּצַפְרִים הָאֲחֻזוֹת: וְחָרְבוּ יְאִרֵי מְצוֹר³: פְּקַדַת
 הַמֶּלֶךְ: עֹרָה בְּצֻרוֹת נִמְצָא מָאֵד:

§ 28. שְׁבוּתֶךָ: אַתֶּם עַדִּי: לְדוֹר־תֵּיכֶם: דְּבַקְתִּי
 בְּעִדּוֹתֶיךָ⁴: וַיִּשְׁמַר מִצְוֹתַי וְחֻקוֹתַי: שָׁמַע בְּקִלְי⁵: אִישׁ
 רִיב: חֲנִיתוֹתֵיהֶם: שִׁירַת דוֹדֵי: וַיִּסְפֹּר אֶת־חֻלְמוֹ: עָבְדוּ
 אֶת־יְהוָה בְּשִׂמְחָה: אִמְרוֹת יְהוָה: עַל־רֵאשֵׁי הָעַמּוּדִים:
 יְהוָה אֹרֵי: מַלְכוּתוֹ כָּל מְשָׁלָה: נֶעְבַר גְּבֻלְךָ⁶: כָּל
 הַמְּשֻׁפְחוֹת הַנִּשְׁאָרוֹת: שִׁפְחוֹתֵיכֶם: אַתֵּן צֹאנֵי: עַדֵּיהֶם
 הָמָּה: וּמִה־חַטָּאתַי: אִישָׁה זָקֵן: אִישׁ אֱלֹהִים קְדוֹשׁ:
 בַּת־צִיּוֹן כְּסָפָה בְּכָרֶם:

§ 29. שֵׁד וְשֵׁבֶר בְּגֻבּוֹלֶיךָ: הַנֶּם⁷ שְׂאוֹל בְּנִבְיָאִים:
 נִגִּיד הַכְּרִית: לֹא־נִעֲזַב אֶת־חֲסִידָיו: זֶה עָנִי קָרָא וַיְהוֶה
 שָׁמַע: וְכָר־עָנִי: עַם־הַנְּדִיבִים: נָשִׂיא אֱלֹהִים אֶתָּה:
 בְּזֹאת יִכְפֹּר עֹן־יַעֲקֹב⁸: הַמְּאֵרַת הַגְּדָלִים: וְאַרְוֹן אֱלֹהִים
 גִּלְקַח: כְּבוֹד מַלְכוּתֶךָ: גְּבוּרַתֶךָ יִדְבְּרוּ⁹: וְלֹא־נִצְפָן
 עֹנֶם מִנְּגִד עֵינַי⁵:

§ 30. חָלָה בִּזְהֵאֲשָׁה: הַבּוֹגֵד בּוֹגֵד וְהַשּׁוֹדֵד שּׁוֹדֵד:

¹ Pl., generally refers to blood shed criminally. ² ים sea (seaward = westward). ³ On, upon. ⁴ Egypt. ⁵ in p. ⁶ Defectively written. Many verbs, as here, require a Prep. with the word with which they are construed. ⁷ See ראש. ⁸ also. ⁹ p.n.

זָבַח לַאלֹהִים תּוֹדָה: מִנְדַּמִּי לְקַחְתִּי כֹפֶר: חוּזֵן
 יִשְׁעֵיהוּ בְּדַאמוּזֵן אֲשֶׁר חָזָה: יִשְׁפֹּט עֲנִי־הָעַם: עַל־
 מִשְׁתּוֹ: מִטָּה לָחֵם: כִּי־נָטָה אֶל־אֵל יְדוֹ: זָכַרְתִּי מִשְׁפָּטֶיךָ
 מֵעוֹלָם: יִכְלוּ עוֹד לְעַמֵּד לִפְנֵי² אוֹיְבֵיהֶם: דָּמוֹ נִגְרַשׁ:
 יְהוּה שִׁמְךָ לְעוֹלָם: כְּהַנִּיךְ יִלְבְּשׁוּ־צַדִּיק: בְּכֹל
 מוֹשְׁבֵתֵיכֶם: טָמְאָתוּ אֲשֶׁר יִטְמֵא בָהּ: אַתָּה מְרוֹם
 לְעֵלָם יְהוּה:

§ 31. קָרַיִת¹־סֹפֵר¹: מָלֵא רוּחַ³ חֲכָמָה כִּי־סָמַךְ מֹשֶׁה
 אֶת־יָדָיו: בְּצוּאָרַי גַּמְלֵיהֶם: מִשָּׂא דָבָר יְהוּה: קוֹלִי
 אֶל־בְּנֵי אָדָם: אִישׁ עֶבֶד אֲדָמָה אֲנֹכִי: אֶת־לֵב הָאֶבֶן
 מִבְּשָׂרְכֶם: כַּנְּפֵי הַפְּרוּבִים: נוֹטָה⁵ כְּהָרָה שְׁלוֹם: וְכַתֵּב
 אֶת־מִשְׁנֵה הַתּוֹרָה⁶ הַזֹּאת: כְּמִשְׁתַּה הַמְּלִיךְ: הַשְּׂפָתַי⁷
 אֶת־הַמָּשָׁל הַזֶּה: בְּרִבּוֹתֵיכֶם: זִקֵּן בֵּיתוֹ⁸: וַיִּגְרַשׁ אֶת־
 הָאָדָם: וַיֵּאמְרוּ דְבַר־יְכֶם: מִכְּבָדִי אֲכַבֵּד: טָבַחְהָ טָבַחְהָ:
 כֹּל צַפּוֹר כָּל־כְּנָף:

§ 32. רָגְלֵי מִבְּשָׂר מִשְׁמִיעַ שְׁלוֹם: בְּצַדִּיק כָּל־אֲמָרֵי פִי:
 בְּדַרְךְ חֲטָאִים לֹא עָמַד: כָּל־חֲטָא אֲשֶׁר יַחֲטֵא: אֲדַמַּת־
 לְךָ הוּא: עַד־אָבוֹא⁹ אֶל־מִקְדָּש־יְיָ־אֵל: וְהִאֲנַתְּ לְמִצּוֹתָיו
 וְשִׁמְרַתְּ כָל־חֻקָּיו: בְּכָרֵי יִשְׂרָאֵל: מִקְרָה אֶת־בְּכַרְתֶּךָ:
 אֶת־יַגְדְּרוֹ אֲשֶׁר נָדַר: מִכַּף רִגְלֵי וְעַד־רֹאשׁ: שְׁמֵן הַמָּאֹר:
 שְׁמֵשׁ צִדְקָה: שֶׁרֶשׁ הַדָּבָר¹⁰: מִהַפְּשָׁעִי: בֵּינִי וּבֵין
 כָּרְמִי: וְכַבֵּם אֶת־בְּגָדָיו הַכֹּהֵן: וּבְחֵי־צַדִּיק:

§ 33. אֵזֶן שֹׁמֵעַת וְעֵינַי רְאָה: וַיִּפְרֹשׂ אֶת־הָאֵהָל עַל־
 הַמִּשְׁכָּן: אֶלְפֵי¹¹ כֹּסֶף: אֶלְפֵיךָ¹²: שִׁמְחָה נִפְשׁ עַבְדְּךָ:

¹ p.n. ² before. ³ spirit. ⁴ Note the idiom. ⁵ extending. ⁶ law. ⁷ Note contraction. ⁸ See בֵּית. ⁹ I came. ¹⁰ matter. ¹¹ pieces, understood, as often the case with words commonly used in measurements. ¹² Kine. It is of com. gender, except in *pl.*

לָקְחוּ אִישׁ תְּרֵבוֹ: לַבֶּקֶר וְלָעֶרֶב: כָּרְתוּ יַעֲרָה: אֶת־
 כָּל־נִחְשָׁתָם בְּכֹלָה²: יָמֵי נְעוּרֵיהֶם: נָעָרֵי בְּנֵי יִשְׂרָאֵל:
 אֶל־תִּשְׁפַח לְנֹצַח: מִה־פָּעַל אֵל: כְּכֹל־הַקֵּת הַפֶּסַח:
 אֲדַבְּרָה הַפְּעַם: פָּעַלְתוּ אֲשֶׁר־עָבַד בָּהּ: וְדָרְשׁוּ³
 מִחֲרָבוֹתֵיהֶם: כִּפְסָא מִמְּלֻכְתּוֹ עַד־עוֹלָם: מִלְּחַמְתִּי: עַל־
 דְּלַתֵּי יוֹם יוֹם⁴: שָׁרָה אֲשֶׁתּוֹ⁵: מִלְּכַת־שָׂבָא⁶ שְׁמַעַת
 אֶת־שִׁמְעַ שְׁלֹמֹה: וּפְתַחוּ שְׁעָרֶיךָ תָּמִיד:

§ 34. מִנְּחָה לַעֲשׂוֹ⁷ אֶחָיו: וַיִּשְׁמְעוּ אֶחָיו: לָמָּה אִמְרַתְּ
 אֶחָדִי הוּא: וְהַדְּבָר־נָא אִמְתָּךְ בְּאֻזְנֶיךָ: הַשְּׁלַחֵן וּכְלָיו:
 וּנְלַפֵּד אֶת־כָּל־עֲרֵיוֹ: אֵלֶיךָ אָמָּה: לֹא־יִחַדְּל אָבִיוֹן
 מִקָּרֵב הָאָרֶץ: טוֹב תַּאֲוֹת צְדִיקִים: יַעֲזֹב־אִישׁ אֶת־אָבִיו
 וְאֶת־אִמּוֹ וְדָבַק בְּאִשְׁתּוֹ: יְהוּה רֹאֵה כְּלוֹזֹת וְלֹב: רוֹת⁸
 כְּלַתָּה: אֱלֹהִים אַחֲרֵים: חֲדָשׁ מְחָר: אַחֲרִית לְאִישׁ
 שְׁלוֹם: אֶת־אַחֲרָנִים אָנִי־הוּא: וּכְשָׁלוּ אַחֲוֹר: וְלֹא־אָבָה
 יְהוּה לְהַשְׁחִית אֶת־בֵּית דָּוִד:

§ 35. שְׁנֵי נְעָרָיו: שְׁתֵּי בָנוֹת: שְׁנֵיהֶם: אַרְבַּע בְּאָמָּה⁹:
 שִׁבְעָה שְׁבַעַת תַּסְפֵּר: בֵּן שְׁמֹנֶה שָׁנָה: עֶשְׂרֵת בְּנֵי
 הָמֶן¹⁰: מִסְפָּרָם עֶשְׂרִים וּשְׁנַיִם אֵלֶיךָ וְשֵׁשׁ מְאוֹת: בְּיוֹם
 עֶשְׂרִים וְאַרְבָּעָה לַעֲשִׁמִּי־עֶשֶׂר חֲדָשׁ: וְאֵלֹ⁸ חָוָה אֵלֶיךָ
 שָׁנִים: שֵׁשֶׁת יָמִים תִּעָבַד: בְּשָׁנָה הַשְּׁשִׁית:

§ 36. מוֹצָא⁹ שְׁפָתֶיךָ תִּשְׁמַר: פִּלְטָה נִפְשִׁי: פֶּחַד
 פֶּחַדְתִּי¹⁰: הַפַּח נִשְׁבֵּר וְאִנְחָנוּ נִמְלֻטְנוּ: גִּדְלָךְ כְּעֵינֵי כֹל־
 יִשְׂרָאֵל: בְּנֹבְחוֹ אֶת־הַנֹּבְחִים: בְּקִצְרְכֶם אֶת־קִצִּיר
 אֲרָצְכֶם: רִכְבָּת עַל־הַקְּמוֹר: לְשִׁמְרֶךָ בְּדָרְךָ: אֲנִכִּי לֹא

¹ every man. ² *their bread*, understood. ³ day by day. ⁴ See אֲשֶׁה. ⁵ p.n.
⁶ with. ⁷ Note construction. ⁸ if. ⁹ From יִצָּא. Note final vowel. ¹⁰ Num-
 erous verbs are followed by a cognate accus.

שְׁלַחְתִּים: רַחֲבוֹת הָעִיר יִמְלְאוּ יְלָדִים וַיְלָדוּת: יִצְאָתִי
 לְהַשְׁקִילָךְ בִּינְהוּ: תִּמְשִׁים אִמָּה רַחֲבָה: פָּחַדוּ וְקָנְזוּ:
 הַשְׁבִּיעֵנִי: הַשְׁבַּעְתָּנוּ: לְשָׁרְתוּ: בְּעֶבְרָכֶם אֶת־הַנְּרָדָן:²

§ 37. תַּפְשׂוּם חַיִּים: לֹא בִקְשָׁהוּ בְּכִלְזֹאת: טוֹב
 וְחֶסֶד יִרְדְּפוּנִי: תִּשְׁרָפֵנוּ: אֲשֶׁר לְמַדּוּם אָבוֹתֶם: כַּבֵּם
 בִּינִן לְבָשׁוּ: פָּקַע יָם וַיַּעֲבִירֶם: סָלַח־נָא לַעֲזֹן הָעַם
 הַזֶּה: וַצַּרְפָּתִים בַּצָּרָף אֶת־הַכֶּסֶף: מֵאָה שֶׁקֶל־כֶּסֶף:
 לֹא הָיָה מִשְׁקָל לְנִחֲשֵׁת: וַיְבַדֵּל אֱלֹהִים בֵּין הָאוֹר
 וּבֵין הַחֹשֶׁךְ: וַיִּשְׁלַח יִשְׂרָאֵל אֶת־יָמִינוּ: תִּשְׁפָּכֵנוּ כַּמַּיִם:
 הַרְחִב־פִּיךָ וַאֲמַלְאֵהוּ: וַיִּקְטַר הַקְּטֹרֶת: כָּל־נֹבֵל יִמְלֵא
 יָיִן:

§ 38. יֵשׁ יְהוּה בַּמָּקוֹם הַזֶּה: אִיו מְלָךְ־חֲמַת:² הַנְּנִי
 בְּנִי: אִינְנִי בְּקַרְבְּכֶם: אִינְכֶם מְאֻמִּינִם בִּיהוּה: הַזְקֵן
 אֲשֶׁר אֲמַרְתֶּם הַעוֹרְנֵנוּ חַיִּי:³ אֹו וַבְּדִיל מֹשֶׁה שְׁלֹשׁ עָרִים
 בְּעֵבֶר הַנְּרָדָן: וַהֲדֹו כָּלֶם:⁴ אִין־קְדוֹשׁ כִּיהוּה כִּי אִין
 בְּלִתִּיךָ: לֹא־טוֹב הָיֹוֹת⁵ הָאָדָם לְבַדּוֹ:

§ 39. בְּלִתִּי אַחִיכֶם אַתְכֶם: הֵן הָאָדָם הָיָה כְּאַחַד
 מִזְּמֵנוּ: בְּעוֹד שְׂדֵי עַמְדִי⁶ סְבִיבוֹתַי נַעֲרִי: כָּל־אֲשֶׁר
 יִשְׂלוּ: אִם־יִשְׁדַּךְ מִשְׁלַח אֶת־אֲחִינוּ אַתָּנוּ: אִין אִישׁ
 עַמְנוּ⁶: אִינְנוּ אֵלֵי כַתְּמֵל⁷ שְׁלֹשִׁם:⁷ שֵׁן תַּחַת שֵׁן:
 עוֹדֶם מְדַבְּרִים עִמּוֹ: זֶה הָאִשָּׁה אֲשֶׁר תִּקְרִיבוּ לִיהוּה:
 אֶרֶץ אֲשֶׁר אֲבַנְיָה בְּרוֹל: הָרְסוּ חוֹמוֹתֶיךָ: פֶּהֵן לֹאֵל
 עֲלִיֹן: עוֹלָה וַחֲטָאָה לֹא שְׂאֵלֶת: הַמֵּשׁ עֲשֶׂרָה אִמָּה
 מִלְּמַעְלָה נִבְרָו הַמַּיִם: שֵׁשׁ מְעֻלוֹת לְכַסָּא: כִּי־שְׁלֵמָה

¹ Make thee skilful in understanding. ² p.n. ³ in p. ⁴ Note change of *ō* (*o*) in a sharpened syllable. ⁵ *Inf. estr.* of הָיָה. ⁶ Note use of strengthened form of עָם (with 1st Pers. *sing.* and *pl.*). ⁷ Adverbial expression for *heretofore*.

בְּנֶדֶךְ וּמְלֶכֶךְ אֲחֵרֵי; וּשְׂרָפָה בְּאֵשׁ; וּלְכָדוֹ בְּחֶבְלֵי-עֲנִי;
 לֶךְ לְבִדְדָךְ חֲטָאתֵי; וַיִּרְכַּב אֹתוֹ בְּמַרְכָּבַת הַמִּשְׁנָה;
 קָרוֹב לָנוּ הוּא; הַבֵּל הַבָּלִים אָמַר קָהֳלֵת;

40. § אָרוּר² אַתָּה מִן-כָּל-בְּהֵמָה; וְאִין אִישׁ מִבְּנֵי יִשְׂרָאֵל
 טוֹב מִמֶּנּוּ; תַּחַת לְשׁוֹנֶךָ; כְּאֶלְפִים אִמָּה בַמִּדְּהָ; תַמִּיד
 יִגְדֵּל אֱלֹהִים; הַן-אֵלֶּה קִצּוֹת דְּרָכָיו; מִקְצֵה הָאָרֶץ וְעַד-
 קְצֵה הָאָרֶץ; קָשֶׁת יִשְׁבֵּר; בְּעוֹד רִשְׁעֵי לִנְגְדֵי; לֹא טוֹב אֲנֹכִי
 מֵאֲבֹתַי; שֵׁם הַגְּדֹלָה לְאֵה³; הוּא אֱלֹהֵי הָאֱלֹהִים; וְדוֹד
 הוּא הַקָּטָן; נִמְלֵא בְּתִינוּ' שָׁלֵל; נִכַּח רִשְׁעִים תּוֹעֵבַת
 יְהוָה; בְּתוֹךְ עַם-טָמֵא שְׁפָתַיִם אֲנֹכִי יֹשֵׁב; הַאֲזִינָה עִמִּי
 תּוֹרְתֵי; יָבֵשׁ רֹאשׁ הַכַּרְמֶל⁴; עָשָׂה⁵ אֶת-הַיָּם וְאֶת-
 הַיַּבְשָׁה; חֲטָאנוּ רִשְׁעָנוּ; תּוֹעֵבַת שְׁפָתַי רִשְׁעֵי; אֲנֹכִי
 שְׁלֹחַ אֲלֶיךָ קָשָׁה⁶; וְתוֹרָה יִבְקָשׁוּ מִפִּיהוּ; דְּבִשׁ עַל-פִּנֵּי⁷
 הַשָּׂדֶה;

41. § שְׁלַשׁ מֵאוֹת אִמָּה אֶרֶךְ הַחֶבֶה⁸ חֲמִשִּׁים אִמָּה
 רַחֲבָה וּשְׁלֹשִׁים אִמָּה קוֹמָתָה; כְּלִי-הַמִּשְׁקָב אֲשֶׁר
 יִשְׁכַּב עָלָיו וְטָמֵא; וַיֹּאמֶר לָהֶם יְהוֹשֻׁעַ⁹; לָכֶם אִישׁ אֶבֶן
 אַחַת עַל-שְׁכַמּוֹ; וְנִכְבְּחָתָ עָלָיו אֶת-עֲלֵתֶיךָ וְאֶת-שְׁלֹמֶיךָ;
 וַיֵּאָסֶף שְׁלֹמֹה¹⁰ רָכַב וּפָרָשִׁים; אָכַל בִּשְׂמֵחָה לַחֲמֶךָ;
 לֹא תֹאכְלוּ מִמֶּנּוּ; מָה אָמַר אֱלֹהִים; וַיֹּאחֲזוּ¹¹ צַדִּיק דְּרָכָיו;
 שֵׁר הָאֲפִים; וַיִּפְתַּח יְהוָה לֶךְ אֶת-אֲזָרוֹ הַטּוֹב; כָּל-אֲכָל
 תִּתַּעֲב¹² נַפְשָׁם; מִכָּל-מֵאֲכָל אֲשֶׁר יֹאכְלוּ; וְאָפָה לָהֶם;
 וַיִּקְטַר מֹשֶׁה אֶת-כָּל-הָאֵלִיל; אֶרַח לַחַיִּים; יֶאֱרִיד יָמִים;
 הַשְּׁלִיכוּ אֹתוֹ אֶל-הַבּוֹר הַזֶּה; בַּחֲרוּ לָכֶם¹³ הַיּוֹם; שָׁמַע

¹ Affliction = עָנִי in p. ² Cursed. ³ p.n. ⁴ See p. 9, foot-note. ⁵ He made.

⁶ hard (tidings). ⁷ face, surface of. ⁸ the ark. ⁹ hold (on). ¹⁰ R. of תּוֹעֵבָה.

¹¹ § 39. 1. n. 4.

יהוה קול בכני: עוד העם מובחים ומקטרים בכמות:
 יאבד: יאבד: תאבדון: תאבדו: נאבדה: הבחורים
 בשל ופשו:

§ 42. ועשה¹ קציר כמו־נטע: נאם־אדני יהוה²: נגבה:
 לננע³: בנעת: ונע בכל־אשר־לו: ונע: ננע: שמויע:
 וניענה: ננע: ויתן יהוה דבר ויפל שבעים אלף איש:
 יהוה נגף מגפה גדולה: ובתוך בני ישראל לא ינחלו
 נחלה: על־שפת־הנחל: נחם: וינחם: לנחמו: מתנחם:
 הנטע און הלא ישמע: ויעקב⁴ נסע ספתה: ויצב יעקב
 מצבה ויסד עליה נסד: נצל: נצל: המלך הציילנו מפר
 איבנו: תצרונו מן הדור זו⁵ לעולם: נצר פיו שמר
 נפשו: ויסע משם ארצה⁶ הנגב: האלהים נסה את־
 אברהם: ויטמא את־הבמות אשר קטרו שמה⁷: ננש:
 נש פנע בו:

§ 43. ואם לא תיטיב לפתח השאת רבץ⁸: אנכי לא
 אוכל להמלט ההרה: וידעת: ידע: לדעת: ידע: דעו:
 וארעה: ידענו: יודע: הודיעו: הוסרו שפטי ארץ:
 אמת קנה⁹ ואל תמכר: חקמה ומוסר וכינה: וייראו
 מנשת אליו: נוסף: הסיף: אסיף: לא אסף לקלל עוד
 את־האדמה: לבלתי לכת אחרי הבחורים: בלכתו
 לדרוש אלהים: לכו ונקלה: לכה וננעדה יחדו: ויצאו
 כל־בני ישראל ותקהל העדה: לבי איעצך נא עצה:
 ויצק שמן על־ראשה: היצר עין הלא נביט: ירדה:
 ברדת המלך אליו: רד: רדה: הוריד: ויוסף¹⁰ הורד

¹ make. ² Note vowels. ³ § 3. 4. foot-note. ⁴ הַנֹּדֵד. ⁵ p.n. ⁶ § 10. 1. r. 4.

⁷ Note ה locative with cstr. ⁸ אֲשֶׁר . . . שָׁמָּה, usually whither, here where.

⁹ croucheth. ¹⁰ Buy.

מִצְרוּמָה: בְּמָה אָרַע כִּי אֵיךְ שִׁנְיָה: לְרִשְׁתָּהּ: הוֹבִישׁ
תִּירוֹשׁ: וְתִסְפֶּה לְלֶדֶת אֶת־אֲחִיו: הִלְכוּ בִיבֹשָׁה כְּתוֹךְ
הַיָּם: פָּתַח מִשְׁבֵּן אֶהֱל־מוֹעֵד:

§ 44. לָכֵה אֲתָנוּ וְהִטְבַּנוּ² לְךָ³: רָמָה: הֶרְמָה: בָּרָם:
וְתָרָם: וְנָרָם: הוֹרָם: בָּקוּם לְמִשְׁפָּט אֱלֹהִים: קוּמָה
יְהוּה הוֹשִׁיעֵנִי: אֶל־אֲבוֹשׁ: בּוֹשָׁה אִמְכֶם מָאֵד: וּפְתַח
וְאִין סָגַר: מִי גָבַר יַחֲדָה וְלֹא יִרְאֶה⁴ מְנוֹת: לְכַל־יָבוֹא . . .
גְּבוּרֶתְךָ: קֵץ כָּל־בָּשָׂר בָּא: מְבוֹא הַשֶּׁמֶשׁ: תְּבוֹאֵת
רָשָׁע לַחֲטָאֵת: אֵשׁ לְהָאִיר לְיִלְהָ: וְכֹא וְלֵן וְשָׁבַב
אֶרְצָה⁵: מוֹת: מוֹת: מוֹת: וְיָמַת: וְיָמַת: וְיָמַת: וְתוֹמַת:
וְהַמִּיתוּ: נִחָה שֶׁקָּטָה כְּלֵה־אֶרֶץ: כְּבָשָׂר יָנִים יָדוּ וְנָבַר
עֲמֹלֶק⁶: וְהַנִּים⁶ מַחוּץ לְמַחֲנֶה: מִמֵּתִים יָדָךְ יְהוּה: וַיִּפְתַּח
הַדֶּלֶת וַיֵּנֶם: וְנוֹעַ יְנוֹעוּ בְּנָיו: אֲשֶׁר הֵנִיף תְּנוּפֶת⁷ נָהַב⁸
לִיהוּה: נָסוּ וְאִין־רָדַף רָשָׁע: וְהִקְרַבְתֶּם עוֹלָה לִיהוּה
רִיחַ⁹ יְנַחַח

§ 45. אִין נִשְׁפָּט בְּאִמוּנָה: עֲבַרְתוּ שִׁמְרָה¹⁰ נֹצֵחַ:
אֲשֶׁר־נָרַשְׁם אֲבֵרָהִם: גָּר אֲנִכִּי עִמָּךְ: נָבוֹן: בּוֹנֵן: הָבֵן:
בִּינוּ: עֲמִי לֹא הִתְבוֹנֵן¹¹: בְּנֵי צִיּוֹן גִּילוּ וְשִׂמְחוּ בִיהוּה:
חָלָה¹² גַּם־יִלְדָה צִיּוֹן: לְבִי יַחֲוִל בְּקַרְבִּי: וַיַּחֲל עוֹד
שִׁבְעַת יָמִים: יִלְכוּ מִחִיל אֶל־חִיל: כְּחוֹל אֲשֶׁר עַל־
שְׁפַת־הַיָּם: קוּם בְּתוֹלַת יִשְׂרָאֵל: שְׁתוּ בְשָׂמִים פִּיהֶם:
אֶל־תִּשֵּׁת יָדְךָ עִם־רָשָׁע: שְׁמַעֵנִי אֱלֹהִים לְאֲדוֹן: שִׁים־נָא
כְּבוֹד לִיהוּה: שִׁימָה־לָּנוּ¹⁴ מְלֶךְ: וַיִּשֶׁם כְּצֹאן מִשְׁפָּחוֹת:

¹ Note change of vowel from יָ to —, to יִ; also the idiom. ² טוב. ³ in p.
⁴ lives and shall not see. ⁵ p.n. ⁶ them, to be understood. ⁷ offered an offering.
⁸ gold. ⁹ odor. ¹⁰ For שִׁמְרָה with tone retracted. ¹¹ consider. ¹² חוֹל. ¹³ also.
¹⁴ D. forte conjunctive.

לֹא-תָעוֹב נַפְשִׁי לְשֹׂאֵל לֹא תִתֵּן הַסִּידָךְ לְרֹאוֹת²
 שְׂחַת: וְצַרְתָּ הַכֶּסֶף בְּיַדְךָ: אַחֲזֹר וְקָדַם צַרְתָּנִי: שְׁפֹטֵנִי
 אֱלֹהִים וְרִיבָה רִיבִי: שִׁירֵי-לֹו שִׁיר חֲדָשׁ: וְחִילוֹ יָרָה
 בָּיָם:

§ 46. בְּשׁוֹב אֱלֹהִים שָׁבוֹת עִמּוֹ יִגַּל יַעֲקֹב וְשִׂמַח

יִשְׂרָאֵל: לֵךְ יוֹם אַף-לֵךְ לְיִלְהָ: עַד-שׁוֹב אַף-אַחֲזִיךָ
 מִמָּךְ: וְתַפֵּל עַל-אַפְיָה אֲרָצָה: עַל-לְבוּשֵׁי יַפְּלוֹ גּוֹרֵל:
 בְּיַרְאֵת יְהוָה סוֹר מִרְעֵ: וְנִסְוָרָה: הַסִּירְתָּ: הַסֵּר: וַיִּסֵּר:
 וַיִּסֵּר: וַיִּסְרָחוּ: וְשָׁבִיחַן קַצְרֵי-יָד³: חֲתוּ וַיִּבְשׂוּ: בָּרַב
 חֲסִדְךָ אָבוֹא בֵיתְךָ: רַבָּה רַעַת הָאָדָם בְּאַרְצָ: מִרְעִים
 וַיִּקְרָתוּן: לְהַרְעֵ: וַיִּרַע בְּעֵינֵי יְהוָה: רַבְתָּ אֲרָרוֹנִי מִנְעוּרָי:
 וְתָבוֹא הָעִיר בְּמִצּוֹר: דְּבִקְתִי בְעָרוֹתֶיךָ יְהוָה אֵל-
 תְּבִישֵׁנִי: וְהָיָה לְעַד בֵּינִי וּבֵינְךָ: יְהוָה מִלֵּךְ עוֹלָם וָעַד⁴:
 סָבוּ וְהִמִּיתוּ קִהְנִי יְהוָה: אֲשֶׁר לֹא-יִסְפָּר:

§ 47. כָּל-מִשְׁכָּבוֹ הַפִּכְתָּ בְחֻלּוֹ: טוֹבִלִי תוֹרַת-פִּיךָ

מֵאַלְפֵי זָהָב וְכֶסֶף⁵: בְּקִרְאֵי עֲנֵנִי אֱלֹהֵי צַדִּיקִי: וְעַתָּה
 הִשָּׁב אֲשֶׁת־הָאִישׁ: לְמַעַן הִבִּיא יְהוָה עַל-אַבְרָהָם אֵת
 אֲשֶׁר-דִּבֶּר עָלָיו: וְעַן אֲשֶׁר הָיְתָה זֹאת עִם-לִבְבְּךָ: עַת
 לְטַעַת: עַת לְכַנּוֹת: חָרַב עוֹרֵי עַל-רַעֲוִי: וַיֹּאמְרוּ אִישׁ
 אֶל-רֵעֵהוּ⁷: חֲסִדְכֶם בְּעֵנֵן בְּקָר: הוֹדִינוּ לֵךְ אֱלֹהִים:
 מוֹדָה: אוֹדְנוּ: אֲשֶׁר קָרַךְ בְּדָרְךָ: אַף-הִכָּל⁸ יַהֲמוּן⁶:
 לֹא-מוֹר מִהֲדַנְשָׁתָה: עֲלִיתָ לְמָרוֹם שְׁבִית שְׁבִי⁶: לְמַנְצָח:
 הָעוֹיָנוּ הָרַשְׁעָנוּ: כָּל-הַיּוֹם הִתְאַוָּה תְּאַוָּה:

¹ Kethibh. ² to see. ³ i.e., moved exceedingly. ⁴ much (adverbial). ⁵ עד
 changed for euphonic reasons after נ. ⁶ in p. ⁷ Note the idiom = said among
 themselves, to one another. ⁸ in vain.

§ 48. וַיִּכַּם הַעֲנָן אֶת־אֱהֱלֵ מוֹעֵד: וַיִּבֶךְ יוֹסֵף בְּדַבְרָם אֵלָיו: הֲרַף מֵאֵף: הִסּוֹק בַּמוֹסֵר אֶל־תַּרְף: וַיִּצַּף אֶת־הַכְּרוּבִים וְזָהַב²: עָשׂוּ אֶת כָּל־אֲשֶׁר צִוִּיתָךְ: הִכָּה בְכוּרֵי מִצְרַיִם: לְהַצִּיל אֶת־אִשָּׁה מִיַּד מִכָּהוּ: וְהָךְ כַּף אֶל־כַּף: מִה הַמִּכּוֹת הָאֵלֶּה בֵּין יָדֶיךָ: אֲשֶׁר־הִפִּיתָ כְּעֶמְק: לַעֲשׂוֹתוֹ: הַטּוֹב כְּעִינֶיךָ עֲשֵׂה: וַיַּעַשׂ לָהּ אֶת־נִדְרוֹ: אֶת פֶּעַל יְהוָה לֹא נִבְיטוּ וּמַעֲשֵׂה יָדָיו לֹא רָאוּ: קוֹמָה עֲזָרְתָה לָנוּ וּפָדַנּוּ לְמַעַן חֲסֹדְךָ: וַיִּפֶן אֱלֹהִים לְמַעַן בְּרִיתוֹ: פָּנּוּ דַרְךְ יְהוָה: הִיא הַיְתָה לְרֹאשׁ פְּנֵה: שְׁבַע³ שְׁמָחוֹת אֶת־פְּלִיךָ: לְפָנַי: לְפָנֵיהֶם: וַיִּתֵּן אֶת־הַכְּרוּבִים בְּתוֹךְ הַבַּיִת הַפְּנִימִי: בָּאוּ נִשְׁתַּחֲוֶה וְנִכְרַעָה: הַגִּידָה־נָא לָנוּ כַּאֲשֶׁר לָמַי⁴ הִקְרַעָה: יְהוָה בּוֹרֵא הַשָּׁמַיִם וְנוֹטִיָּהֶם⁵: נְטוּת: נְטָה: וַיִּטְּשֵׁם אֶהְלוֹ: נְטָה: נְטָה: כִּי־הָטָה אָזְנוֹ לִי: הָטָה: הַט: וְאֵט: וְאֵט: עָמַד וַיִּמְדַּד אֶרֶץ⁶: הוֹדִיעֵנִי יְהוָה קִצֵּי וּמִדַּת יָמֵי מַה־הָיָא: פְּתַתְמָתוֹן:

§ 49. אִם־צָמָא שְׁנֵאָךְ הַשְּׁקָהוּ מוֹם: אִם־תִּתְחַנֶּה עָלַי מִתְחַנֶּה לֹא־יִירָא לְבִי: וַיִּרְא אֱלֹהִים אֶת־הָאוֹר כִּי־טוֹב: וַיִּרְא: וַתִּרְא הָאִשָּׁה כִּי טוֹב: אֵל שְׂדֵי נְרָאָה־אֵלַי: וַיִּרְא יְהוָה: וַיִּבֶן שָׁם מִזְבֵּחַ: וַנִּפֶן וַנִּסַּע הַמִּדְבָּרָה: וַיִּפֶן מִי־אֵל כְּמוֹד נְשָׂא עֵז וְעִבֵר עַל־פֶּשַׁע: לֹא־אוֹכַל לְבִדֵי שְׂאֵת אֶתְכֶם: נְשָׂא: לְשֵׂאת אֶת־הָאָרֶץ: שָׂא עֵינֶיךָ: וְעַתָּה⁸ אָמוֹת בְּצָמָא: לְבִי חָלַל⁹ בְּקַרְבִּי: חָלַל¹⁰ יְהוּדָה לְדַשׁ יְהוָה: וַיְהִי כִי־הִחֵל¹¹ הָאָדָם לָרֹב¹²: תִּחַלַּת חֲכָמָה

¹ רפה. ² Adv. accus. ³ Fulness. ⁴ bow down. ⁵ on whose account. ⁶ Sing. The old ending *ay* being contracted to *ê* before an affirmative beginning with a consonant. ⁷ poetic, and so without the art. ⁸ Question without an inter. particle. ⁹ wounded. ¹⁰ polluted. ¹¹ began. ¹² to multiply (רַבב).

וְרֵאת יְהוָה: אֶבְרָכָה אֶת־יְהוָה בְּכָל־עֵת תָּמִיד תִּהְיֶה לְתוֹ
 כְּפִי: וְאֶבְרָכָה יוֹמָם וְלַיְלָה אֵת חַלְלֵי בְתֵעָמִי: אֶל־
 תִּתְהַלֵּל בְּיוֹם מָוֶה: וְאֶהְלֵלָה שְׂמֹךְ לְעוֹלָם וָעֶד: תִּקְעוּ
 בַחֲדָשׁ שׁוֹפָר: וְדַע שׁוֹר קִנְהוּ: עַד־תֵּם אַנְשֵׁי הַמְּלַחְמָה
 הַיְצְאִים מִמִּצְרָיִם: תּוֹרַת יְהוָה תְּמִימָה מְשִׁיבַת נֶפֶשׁ:
 שְׁמֹר־תֵּם¹: עַם־נְבִיאִים נִבְּא: תְּמִים תִּהְיֶה עִם יְהוָה
 אֶלְהוּד: וַיְהִי מִבְּדִיל בֵּין מוֹם לְמוֹם: כִּי הוּא אָמַר
 וַיְהִי²: הִיָּה (הָיָה): הָיֹת: הִנֵּה אֶתָּה לְעַם: וְהִנֵּה בְרָכָה:
 וְאֶבֶל וְחִי לְעוֹלָם: יְחִי הַמְּלֶכֶךְ: וַיְהִי: וְנִחַנְהָ וְלֹא נָמוֹת:
 אֲנִי יְהוָה לֹא שָׁנִיתִי: וַיִּשְׁמַר מִשְׁמֶרְתִּי: עָלוּ וּרְגְלוּ אֶת־
 הָאָרֶץ: נִקְרָא לְנַעֲרָ³ וְנִשְׁאַלָה אֶת־פִּיהָ: וַיִּשְׁתַּחוּ אֶרְצָה
 שֶׁבַע פְּעָמִים: כָּלָה לְבָבִי: וַיְהִי כְּכֹלֹת מִשָּׁה לְכַתֵּב
 אֶת־דְּבָרֵי הַתּוֹרָה הַזֹּאת עַל־סֵפֶר עַד־תָּמָם: יְהוָה
 זָבָאוֹת עִמָּנוּ:

¹ the perfect (man). ² in p. ³ Note dropping of ה (in Pent.).

NOTE. — A few words in the preceding exercises have been used, by oversight, in advance of their occurrence in the vocabularies. In such cases the following alphabetical list of words should be consulted. The word נֶבֶל, in the sense of "bottle," and שבוע *week* (pl. שָׁבָעוֹת), there used, are not to be found in the vocabularies; while ישע *save* is found only in the following one. Further, while the words צִמָּא, פְּנִים, שְׁלוֹם, appear in the following alphabetical list twice, חַדָּשׁ, מְלֹא, נָדָר, נִחַל, and עָוָה have been unintentionally omitted, and אֵל *God*, אֶל *to*, עָלָם *be strong*, עַלְמָה *maiden*, have been unnecessarily inserted.

יִהְיֶה ³⁸	קָסָא ⁴	מְדָד ⁴³	מִצְבֵּה ⁴²	נָדִיב ²⁹	סָפֵר ¹²
יָטַב ¹⁰	קָסָה ⁴	מְדָה ⁴⁹	מִקְדִּישׁ ⁶	נָדָר ³²	סָפֵר ¹²
יָזַן ³⁷	קָסָף ¹²	מָה ¹¹	מִקּוֹם ¹⁹	נָהַר ³¹	סָתַר ²¹
יָבַל ⁹	קָף ³	מִוְסָר ⁴³	מִקְנֵה ³⁰	נִיחַ ⁴⁴	סָתַר ²¹
יָלַד ³²	קָפִיר ²³	מוֹעֵד ⁴³	מִר ²³	נִיחַם ⁴⁴	סָבַד ⁸
יָלַד ³²	קָפִיר ²³	מוֹצֵא ⁵	מִרְאֵה ⁴⁷	נִוּעַ ⁴⁴	סָבַד ⁸
יָלַד ³²	קָפִיר ²³	מוֹשֵׁב ¹⁴	מִרוֹם ¹⁰	נִוּחַ ⁴⁴	סָבֹדָה ⁸
יָלַד ⁴³	קָפִיר ²³	מוֹת ⁴⁴	מִרְקָבָה ³⁶	נִחַל ⁴²	סָבֵר ²³
יָסַם ³⁷	קָפִירַת ²⁰	מוֹת ⁴⁴	מִשָּׂא ²⁹	נִחְלָה ⁴²	סָבֵר ²³
יָמַן ³⁷	קָרוֹב ²¹	מוֹשֵׁם ¹³	מִשָּׁח ²⁵	נִחָם ⁴²	סָבֵר ²³
יָסַף ⁴¹	קָרַם ²⁴	מִקְנֵה ²⁷	מִשְׁחָה ²⁵	נִחָשֶׁת ³³	סָבֵרָה ²³
יָסַר ⁴³	קָרַת ²⁰	מָחַר ³⁴	מִשְׁכָּב ¹⁹	נָמָה ³⁰	סָר ²⁸
יָשַׁד ⁴³	קָשָׁל ²²	מִחְרַת ³⁴	מִשְׁכָּן ²¹	נָסַע ⁴²	סָר ²⁸
יָזַן ⁴⁷	קָתַב ⁴	מִמָּה ³⁷	מִשָּׁל ¹⁵	נִיחַח ⁴⁴	סָר ²⁸
יָזַץ ⁴³	קָלָא ¹¹	מִמָּה ³⁷	מִשָּׁל ¹⁵	נִכָּה ⁴⁸	סָרָה ⁴³
יָנַח ³³	קָלַב ²³	מִמִּים ³	מִשְׁמַרְת ¹⁵	נִסָּה ⁴²	סָרֹת ²⁸
יָנַח ⁵	קָלַד ²³	מִמִּים ³	מִשְׁנֵה ³¹	נִסָּד ⁴²	סָרֹד ²⁸
יָנַח ⁴²	קָלַשׁ ²²	מִמִּיר ²³	מִשְׁפָּחָה ²⁸	נִסָּד ⁴²	סָרֹלָם ³⁰
יָנַח ⁴³	קָלַשׁ ²²	מִמִּלָּא ¹⁷	מִשְׁפָּט ³⁰	נִסָּע ⁴²	סָרֹן ²⁹
יָנַח ⁴³	קָלֹן ⁴⁴	מִמִּלָּא ¹⁷	מִשְׁקָל ³⁷	נִסָּעִירִים ³³	סָרֹר ³⁴
יָנַח ¹⁷	קָלַחַם ²⁴	מִמִּלְהָמָה ²⁴	מִשְׁתָּה ²⁶	נִסָּר ³³	סָרֹר ⁸
יָנַח ¹⁷	קָלַחַם ²⁴	מִמִּלַּט ¹⁶	מִתִּים ⁴⁴	נִסָּרָה ³³	סָרֹב ²³
יָנַח ¹⁷	קָלַחַם ²⁴	מִמִּלֵּךְ ¹³	מִנָּא ³	נִסָּרָה ³³	סָרֹד ²³
יָנַח ⁴³	קָלַחַם ²⁴	מִמִּלְךְ ¹³	מִנָּא ³	נִסָּרָה ³³	סָרֹד ²³
יָנַח ⁴³	קָלַחַם ²⁴	מִמִּלְכָה ¹³	מִנָּא ³	נִסָּרָה ³³	סָרֹד ²³
יָנַח ³⁸	קָלַחַם ²⁴	מִמִּלְכֹת ¹³	מִנָּא ³	נִסָּרָה ³³	סָרֹד ²³
יָנַח ¹⁴	קָלַחַם ²⁴	מִמִּמְלָכַת ¹³	מִנָּא ³	נִסָּרָה ³³	סָרֹד ²³
יָנַח ¹¹	קָלַחַם ²⁴	מִמִּזֵּן ¹³	מִנָּא ³	נִסָּרָה ³³	סָרֹד ²³
יָנַח ¹¹	קָלַחַם ²⁴	מִמִּזֵּן ¹³	מִנָּא ³	נִסָּרָה ³³	סָרֹד ²³
יָנַח ¹¹	קָלַחַם ²⁴	מִמִּזֵּן ¹³	מִנָּא ³	נִסָּרָה ³³	סָרֹד ²³
יָנַח ²¹	קָלַחַם ²⁴	מִמִּזֵּן ¹³	מִנָּא ³	נִסָּרָה ³³	סָרֹד ²³
יָנַח ²¹	קָלַחַם ²⁴	מִמִּזֵּן ¹³	מִנָּא ³	נִסָּרָה ³³	סָרֹד ²³
יָנַח ²¹	קָלַחַם ²⁴	מִמִּזֵּן ¹³	מִנָּא ³	נִסָּרָה ³³	סָרֹד ²³
יָנַח ²	קָלַחַם ²⁴	מִמִּזֵּן ¹³	מִנָּא ³	נִסָּרָה ³³	סָרֹד ²³
יָנַח ²	קָלַחַם ²⁴	מִמִּזֵּן ¹³	מִנָּא ³	נִסָּרָה ³³	סָרֹד ²³
יָנַח ⁴	קָלַחַם ²⁴	מִמִּזֵּן ¹³	מִנָּא ³	נִסָּרָה ³³	סָרֹד ²³
יָנַח ²	קָלַחַם ²⁴	מִמִּזֵּן ¹³	מִנָּא ³	נִסָּרָה ³³	סָרֹד ²³
יָנַח ³⁴	קָלַחַם ²⁴	מִמִּזֵּן ¹³	מִנָּא ³	נִסָּרָה ³³	סָרֹד ²³
יָנַח ³⁴	קָלַחַם ²⁴	מִמִּזֵּן ¹³	מִנָּא ³	נִסָּרָה ³³	סָרֹד ²³
יָנַח ³⁴	קָלַחַם ²⁴	מִמִּזֵּן ¹³	מִנָּא ³	נִסָּרָה ³³	סָרֹד ²³
יָנַח ³⁴	קָלַחַם ²⁴	מִמִּזֵּן ¹³	מִנָּא ³	נִסָּרָה ³³	סָרֹד ²³
יָנַח ³⁴	קָלַחַם ²⁴	מִמִּזֵּן ¹³	מִנָּא ³	נִסָּרָה ³³	סָרֹד ²³
יָנַח ³¹	קָלַחַם ²⁴	מִמִּזֵּן ¹³	מִנָּא ³	נִסָּרָה ³³	סָרֹד ²³

ABSTRACT OF NOTES TO VOCABULARIES.

- § 2. O-r. with. coot. cholera. Coke. whole. mý oath. zone. an initial hissing letter. Šadday. topaz.
- § 3. פ. ע. ס. מ. כ. י. ד. ג. ב. א. ט. ר. Camel (etymological meaning). Hōkhmāh. hal-lucination. y^e oar. joy supports.
- § 4. Car. case. Kethībh. Q^erê. Raphe. Rephaim. sack (article of dress).
- § 5. Emir. gaol. hate. חשך and שכח. yachts. מַד.
- § 6. Baruch. Deborah. Qādhēš.
- § 8. Abba. Abaddon. ore. Horeb. Obed. ַ.
- § 9. Hum. Hor. חדש and קדש. deriv. of עמם. Moil. Erebus. Ephraim (berry, pear). Qōheleth.
- § 10. Migdol. Tobias. Yom. Abram. Shem.
- § 11. Derivatives of בנה. היה and היה. Hamor. Ichabod. ל and מזה.
- § 12. Aaron. Ariel. behemoth. t(d)rack. Kohen. Meaning of כסף? Sheol.
- § 13. Melchizedek. Káδμος.
- § 14. בין and בין. בין. Go-liath. Sabbath (ישב). יצא and נג מצא.
- § 15. Midrash. הלל and הדל. marshal. פקך (r. meaning). cover. שבר and שמר.
- § 16. Sansc. gras (Eng. grass). מדבר and מגרש. מלט (r. meaning). seguro (secure). צפן (r. meaning and derivative). קץ (r. meaning and deriv.). קש (ibid.). Sabbath.
- § 17. Ishbosheth. cane (קן and י). wary (= ו). Millo. Nabal. Joktan. Shephelah.
- § 18. זבח and טבח. Zechariah. Talmud. corban. Ishmael.
- § 19. Rob and robe (בגד). לכך and לקח. ταλειθά κόυμ. Qal. שכב and שבם.
- § 20. ברית and כרת. nab. כפר and קבר. mercator. Perez. Phari-see. Salaam. שמד and consonants of smite.
- § 21. טמא and טהר. כבם (r. meaning). מסתר and "mystery." Páthaḥ. sounding like a hoof-beat. חשך and שכח. Shekinah.
- § 22. נפל and כשל. גב. Siloam (John ix. 7). שלח and שלך.
- § 23. Ebenezer. Asaph. amen. Heze-kiah. עזב and הדל. laving. Hebrew. למה עזבת (Ps. xxii. 2).
- § 24. זניק (mimetic). Carmel. Beth-lehem. שח (r. meaning and deriv.). עבד and משרת. טחט and שקט.
- § 25. Beersheba. beka. ברה and ברך. Messiah. πάγω. Pasha. שבוע and שבועי. Tekoa.
- § 26. אדום and דם. Marah. Tyre. Tsar. Sarah. heading of a number of Psalms (שיר). שתה and שקה (Rabshakeh).
- § 27. Ahaz. Mahanaim. הנית (r. meaning). minhāh. Ner. Zipporah. Shear-jashub. Tishbeh.
- § 28. David. door. Succoth. add. Zion (ציה and צוה). reeve. שפח (r. meaning and derivatives).
- § 29. חסידה (r. meaning and deriva-tives). נבט and נבא (Nebat). נגר (r. meaning and deriv.). נסה and נשא. awa. Anna (A.D. 1730-1740).

- § 30. Word used 280 times as Part. (enemy). syn. of נביא and ראה (seer). *nata-re.* cane² (cf. § 17). all the letters weak and the first "vibrating" (see). Jehosaphat.
- § 31. אדם and אדמה בקר (idea of r. and its derivatives). בשר (noun and verb). כן (idea of r. and word for wing). שף (idea of r. and word for lip). Mishna (change, year, etc.).
- § 32. ὠσίβ. בכר (firstborn) and בקר. *yeledh.* Nazirite. רג (idea of r. and deriv.). Gethsemane. Beth-shemesh. קדש and שרש.
- § 33. Oholiab. Jearim. Necho and Seth. gnär or snarl (young man). מנצה. Niph'al (r. and its meaning). *πάσχα.* פנים. share.
- § 34. Ebionite. אח. Acheron. *Amme* (*mamma*). כלה (idea of r. and its deriv.). עיר or ער (idea of r.).
- § 36. פח (idea of r. and its deriv.). קין (*ibid.* See § 16). רגל and רגו (רג). Rehob. רח (idea of r. and its deriv.). Rechabite. Maschil. שפך and דם.
- § 37. בר (idea of r. and its deriv.). backshish. *dibs.* יין (י for י). yam. Benjamin. סלח and שלך. צרף and שרף. Keturah. Shekel.
- § 38. און (demon. י, etc.). אי (Ichabod, § 11). עין and אין. negative from בלה. הנה and הנה. אחד and לכה. יחדו (see § 37). ס (סבב) form of letter suggests meaning.
- § 39. אשה and אשה. איש and איש. Barzillai. Abel. harass. הבל and
- הבל. *χῶμα.* על (idea of r. and deriv.).
- § 40. Jabesh (Gilead). לשון (r. meaning and form of first letter). *Mâd* (mete). Mizpeh. קצה and קצה (idea of r. and deriv. See § 16). קשה and קשת (idea of r.). rash. שאל and שלל. תוך and תועבת יהוה. קרב.
- § 41. Oats are. Aijalon. ארך and ארח bore. בחר, בכר and בקר. Baca. Bema (*βῆμα*). Joseph.
- § 42. נאם and איב. Negeb. נג (r. meaning and deriv.). נחל and נחל. Nahum. נטה, נטע and נסע. Massah. sack (נסך. See § 43). נצה and צוה (Zion). נצל and נצר. Nathan.
- § 43. εἶσω (*oĩda*). Get thee (point לך לך). אהל מועד. (לך לך). עצה and יצר. צרר. יצר and צרר. Jordan. רש with ג, ד, or י prefixed.
- § 44. יצא and בוא. ליל and לין. יצא and מות. מותים and מות (תנופה, etc.).
- § 45. בתולה and בדל. Abigail. ניל and שית and שים. חיל.
- § 46. אף and אף. coral. Hittite. turn aside (about, return). Rabbi. רעיע (idea of r. and deriv.).
- § 47. Me'huppākĥ. ענה and ענה (see § 29). רעע and רעה, רעה.
- § 48. Knock. Peniel. שח (idea of r. and deriv.).
- § 49. Hallelujah. הלל and הלל. שופר and מצא. Sabaoth. צמא (idea of r.). שור and שוה. Thummim.

APPENDIX I.

ADDITIONAL EXERCISES IN TRANSLATION.

§§ 14-25.^a וְהָרָה עָמַל וְיָלַד שִׁקָּר: הַפֶּן! עֲבֹרוֹת אִפְּךָ: וְהָיָה כְּלָבִי
כַּאֲשֶׁר בִּלְעֵרַת עֵצָר בְּעֲצַמְתִּי: וְאָמַר אֵךְ טָרַף טָרַף: לֹא תִכְלֶה פֶּאת שִׁדְךָ
לְקָצוֹר וּלְקַט קֶצִירֶךָ לֹא תִלְקַט: אֲרוֹר הָאִישׁ אֲשֶׁר גַּעֲשֶׂה לְפָסֶל: פֶּן-
יִקְלָלְךָ וְאֲשַׁמֶּתְךָ: מֵאִסּוֹ אֵת תּוֹרַת יְהוָה זָבָאוֹת וְאֵת אֲמֶרֶת קְדוֹשׁ-
יִשְׂרָאֵל נֹאצִּי: וּבְצַר רוּחַ נְגִידִים: כִּי-גָבְהוּ שְׁמַיִם מֵאֲרֶץ בֶּן גְּבְהוּ דְרָכֵי
מִדְרָגְבֵיכֶם: וְתַמִּיד לְהִרְגַּ גּוֹיִם לֹא יִחְמוֹל: כִּי-טוֹב אֲלֵלֵינוּ וְיִמְרָה²: מִזְמוֹר
לְדָוִד: פֶּלֶל-עֵשֶׁב זֶרַע זָרַע: אֲכָלוּ זָרִים כָּחוֹ וְהוּא לֹא יָדַע גַּם שִׁיבָה³ וְרָקָה
בוֹ: שָׁכַר וְרוּעַ רָשָׁע: הִגְרוּ שִׁקִּים: וְהִחְלִיפוּ שְׁמֵלֵתֵיכֶם: וְאִחְלָצָה צְוֹרְרֵי
רִיקָם: אֲהַב הַמֶּם שְׂנֵאָה נַפְשׁוֹ: וְיִנְתֵּן⁴ הַפֶּן בְּדוֹר מָאֵד: אֶת-מִי חֲרַפְתָּ:
אֲשֶׁר-יִאֲדָם לֹא יִחְשַׁב יְהוָה לוֹ עוֹן: אֶל-תִּבְטְחוּ בְּלִשְׁקָ⁵: גַּם-תִּמּוֹל
גַּם-תִּהְיוּ: לְעַן קָרְאתִי וְתִמְאַנּוּ נְטִיתִי יָדִי וְאִין מִקְשִׁיב: אִו יִבְקַע⁶ בְּשֶׁחַר
אוֹרְךָ: אֶת-מִי עֲשִׂיתִי: גַּם-בְּעֵינַי וּפְלֵא נְאֻמֵּיהוּ: כְּאֲרוֹ בְּלִבְנוֹן⁴:
אֲצַבַּע אֱלֹהִים הוּא: חוֹק וְאִמְץ מָאֵד: נְהוּא רִכֵּב עַל אֶתְנֹ: מִי בְהֻצָר:
פְּתִי יִאֲמִין לְכַל-דְּבָר: אֲסֻרוֹ-חֵג⁷: אֶל-תִּבְהַל בְּרוּחַךָ לְבַעוֹס כִּי כַעֲס
בְּחִיק⁸ בְּסִילִים יְנוּחַ: הָאִישׁ קָטַר יִקְטִירוֹן כִּיּוֹם⁹ הַחֲלֵב: לְזֶה רָשָׁע וְלֹא
יִשְׁלָם: בְּלֻצָם¹⁰ הַיּוֹם הַזֶּה: עֲשׂוּ⁴ אִישׁ יָדַע צִיד אִישׁ שָׂדֶה: וְשִׁמְחֶת בְּחֻנֶּה:
§§ 26-40. דְּרָךְ אֲוִיל יִשָּׁר בְּעֵינָיו: אֲהַבַת עוֹלָם אֲהַבְתִּיךָ: אֲזַלַת בְּסִילִים
מִרְקָה: אֲצַל עֲצַמְתִּי הִלְחִי¹¹ אֶת-עֲצַמְתִּי: וּבְחַנְתִּים כְּבָחַן אֶת-יְהוָה:
חֲרָשִׁי אֲוִין יִקְצְרוּהוּ: שָׁכַר עֲלִיךָ אֶת-בְּלֻצָם: וְאֶת-אֲסֻרֵי¹² לֹא כְּוָה: עַל-מִי
כְּטַחַת כִּי מִרְדַּת כִּי: בְּשָׂרֵי יִשְׁבֵּן לְבִטָּח: זְרוּ¹³ רָשָׁעִים מִרְחַס תְּעוּ מִבְּטָן
דְּבָרֵי קֹב: בְּלָל יְהוָה שִׁפְתַת כְּלִי-הָאָרֶץ: בְּעָלִי: מִבְּצֻרֵיהֶם תִּשְׁלַח¹⁴

^a The sections (of the Grammar) named are simply *more especially* illustrated than others.

¹ Disting. from הַפֶּן. ² Qi. Inf. with *fem.* termination. ³ gray hair. ⁴ p.n.
⁵ oppression. ⁶ break forth. ⁷ Here *sacrifice*, usually *feast*. Art. omitted in poetry. ⁸ bosom. ⁹ during the (same) day. ¹¹ Note the idiom. ¹¹ § 44. l. r. 8.
¹² prisoners. ¹³ Otherwise וְרוּ from וּרָר. ¹⁴ idiomatic, *set on fire*.

בָּאֵשׁ: לְפָנֵי־שֹׁכֵר גָּאוֹן: לֹא־נָכְהָ לְבִי: עֵינַי גְּבוּהִים תִּשְׁפֹּלְנָה: שׁוֹנֵר
 הַעִיר: מִן עֵדֶן: פִּלְטוּדִיל וְאֶבְיוֹן: וְעָמְדוּ רַגְלָיו בַּיּוֹם הַהוּא עַל־הַר הַנְּזִיתִים:
 מִמְּזוּרַח־שֶׁמֶשׁ וְקָרָא בְּשֵׁמִי: חֲגוּר חֲרָבָה עַל־רֶגְלָהּ גְּבוּר: חֶלֶק יְהוָה עִמּוֹ:
 מִחֻלְקוֹת הַבְּהֵנִים: חֲמַת־מֶלֶךְ מִלְּאֲכִיר־מִנּוֹת: חָנָם טָמְנִי לִי רִשְׁתָּם:¹
 תִּבּוֹא תַחֲנִתִּי לְפָנֶיךָ: אֲשֶׁר־י כְּל־הוֹסִי בּוֹ: חֶפֶץ יְהוָה בְּנֶדוּ יַצְלַח: חֲחָרָם
 הַחֲחָרִים אִתָּם: חָרָם בְּקֶרֶבְךָ יִשְׂרָאֵל: הִפְסֵל נָכַף² חָרַשׁ: אִישׁ תְּבוּנוֹת יַחֲרִישׁ:
 לֹא מִחֻשְׁבוֹתַי מִחֻשְׁבוֹתֵיכֶם: הִשְׁפַּתִּי קוֹל חֲתָן וְקוֹל פֶּלָה: לֶחֶם לְבִי
 הִטָּף: וַיִּנְקַתְךָ חֶלֶב³ גִּיּוֹם: מִן יַסֵּד הַמֶּלֶךְ: דָּבַר יְהוָה הִנֵּה יִקָּר: יָרַח
 יִקָּר⁴ הַלֵּךְ: תִּצְבְּנָהוּ שְׁלֹשָׁה יָרְחִים: אֲרוֹן בְּרִית־יְהוָה תִּסַּחַת יָרִיעוֹת:
 אֶל־תִּכְוֹב בְּשַׁפְחָתְךָ: פִּשְׁטָתִי אֶת־בְּתֻנְתִּי: חֲרוּשָׁה עַל־לִוּחַ לְפָס: עַץ
 פְּרִי לִשָׁה פְּרִי לְמִינוֹ: מִה־מְלֹאכְתְּךָ: לֹא וַיִּמְנַע־טוֹב לְהִלְכִים בְּתַמִּים:
 יִשְׂרוּ בְעֶרְבָה מִסְּלָה לְאֹלְחֵינוּ: מִה־הַמַּעַל הַזֶּה אֲשֶׁר מַעֲלֵתֶם בְּאֱלֹהִים:
 וַיִּמְלֹט אֶל־מַעְרַת עֲדָלָם⁵: לֹא־תִנְאָף: כְּל־תַּנְחֵלִים הַלְכִים אֶל־הֵם:
 זָדָק וְשִׁלוֹם נִשְׁקוּ: כִּצַּל סְלַע־בָּבֶד: עֵגְלִי הִנָּחֵב אֲשֶׁר בֵּית־אֵל⁶: בְּרַעְיָה
 עָדְרוּ יָרַעַה: עֵזִים מְאֹתִים: מָה עֵז מְאָרִי: עִצְמַת מִלְּנִי מְאֹד: וְאֵת⁶
 עֲצוּמִים וְחֶלֶק שָׁלַל: וַיַּעֲרֹךְ עָלָיו לָרֶךְ לְחֶם: עַם־קִשְׁדָּה־עֲרַךְ הוּא: הִנֵּי
 מִתְפַּלֵּל יְהוָה: וַיִּפְרַח בְּגִמּוֹ צְדִיק: יְהוָה סְלַע־י וּמַצּוֹדֵתִי: מְאֹדְמָה לֹא־
 יִצְמַח עִמָּל: יִצָּא קָוָם וּבְקִצָּה תִּכְבַּל מְלִיחָם: מִמֵּנִי תִקְוֵתִי: קִנְיַת בֵּיתְךָ
 אֶבְלַתִּנִּי: קָרְעוּ לְבַבְכֶם וְאֶל־בְּנֵיכֶם: לְפַתַּח חֲטָאת רַבֶּךָ: אֶזְבְּחָה בְּאֶחָלוּ
 זְכַח־תְּרוּעָה: טָרַף בְּכִיתִי: חֲבוּר רַב: בְּחֶסֶד עוֹלָם רַחֲמֵתֶיךָ: אֵל רַחוּם
 וְחַנוּן אֲרָךְ אֲפִים וְרַב־חֶסֶד וְאֵמֶת: רִים בְּנֵי כְרִים שָׂדֵה: וְהַרְעִשְׁתִּי
 אֶת־כְּלִי־הַגּוֹיִם: אַחַר הַרוּחַ רִעִישׁ: תִּפְלַת יִשְׂרָאֵל רִצּוֹנִי: לֹא תִרְצַח:
 קִנְיַת רִצּוֹן לֹא יִשְׁבֵּר: אִי־הָ⁸ הַשָּׂה לַעוֹלָה: וַיִּקְרַע וַיִּקְבַּב שְׁמֹלְתָיו: הֵן
 עִשׂוּ⁹ אֲחִי אִישׁ שׁוֹנֵר⁹: אִישׁ פֶּעַל שׁוֹנֵר¹⁰: בְּאֲשֶׁר שָׁמְמוּ¹¹ עָלֶיךָ רַבִּים:
 אַחֲרָיו מְדַבֵּר שְׁמָמָה: לְשִׁמָּה וּלְקַלְלָהּ: חִשְׁף עַל־פְּנֵי תְהוֹם: עֵז וְתַפְאֵרַת
 בְּמַקְדָּשׁוֹ: אֲרוֹן לְבָנוֹן אֲשֶׁר נָטַע:

§§ 41-49. כְּל־אֶלְמָנָה וְרוֹתוֹם לֹא תַעֲנִין: הָבוּ שְׂכָרִי: עַד בְּלִעַל יְלִין
 מִשְׁפָּט וּפִי רִשְׁעִים וּכְלֵע־אֹן: וְהִי־תִנְקִן מֵאֶלְתִּי: אֲרָץ נֹבַת¹² חֶלֶב

¹ רִשְׁתִּי net. ² Here *melleteth*. ³ *estr.* of חֶלֶב. ⁴ brightness. ⁵ p.n. ⁶ with.
⁷ Note half-open syllable by special exception. ⁸ where. ⁹ defectively written.
¹⁰ i.e., Elijah. ¹¹ *astonished*, usually *desolate*. ¹² וְנֹבַת (Part. *estr.*).

וּדְבַשׁ: וַיִּמֶן יְהוָה אוֹתָהּ וּמִפְתִּים גְּדִלִים: אִסְדֹּת־שׁוֹם אֲשֶׁם נִפְשׁוּ יִרְאֶה
 זְרַע: כָּל-בְּנוֹתָי אֶתֵּן לָבוֹ: וַיִּשְׁבוּ אִישׁ תַּחַת גַּפְנוֹ: וְזֵיתָ מֵעַל אֶלְהֵיָהּ:
 עַל כָּל-גְּרָנוֹת דָּגָן: גִּשְׁמִי בְרִכָּה יְהוּי: וַיְהִי בְּרוּחַ הַשָּׁמֶשׁ וַיִּמֶן אֱלֹהִים
 רוּחַ קָדִים: וַיִּלֶּךְ גַּיָּא הַמַּלְחָ: אֲשִׁיג אַחֲלֵק שָׁלָל: חֵן וְכִבוֹד יִפֶּן יְהוָה:
 כָּנֶה אֵלַי וְחַנּוּנִי: תִּהְיֶה עֵינֶךָ לְעַבְדֶּךָ: מִחֵץ יַעֲרֹף יוֹמָם: וַיְהִי כַחֲצֵי הַלַּיְלָה:
 נִחַר לְקַנּוֹי מָאֵד: חֲרוֹן אַפָּי וַיִּשְׁגַּם: אֶל-תִּירְאוּ חֲרַפַת אֲנוּשׁ: וַיִּסַּר
 כַּרְעִי אֶת-טַבְעֵתוֹ: אֲהַרְגֶה כָּטֹל לְיִשְׂרָאֵל: טָרַם יִקְרָאוּ וְאֲנִי אֲעַנֶּה:
 הַתְּצוּד לְלִבִּיא² טָרַף: יִרְעִצוּ וְלֹא יִיָּעֲזוּ: יַחַל יִשְׂרָאֵל אֲלִי-הוּא: אוֹיְבֵיךָ
 וְאֲנִי בְרִכָּה לְעֵינֶיךָ³: הַיְלִילוּ כַל-שִׁמְנֵי זָיִן: סוֹד יְהוָה לִירְאָיו: יַפֵּה מִרְאֶה:
 אֶל-שְׂאוֹל תוֹרֵד אֶל-יִרְבֵּת־יְבוֹר: כְּיִאֲשֶׁן הַמְּנוֹת: גִּדְדָה שְׁנַת הַמְּלָכָה:
 מוֹשִׁיעַ יִשְׁרָיִלֵב: אֲגִלֶּה בְּאֱלֹהִים יִשְׁעֵי: יִשׁוּעָה יִשִּׁית חוֹמוֹת: וַיַּעַשׂ
 יְהוָה תְּשׁוּעָה גְדוֹלָה: בְּכָל-דִּרְבָּךְ דָּלְהוּ וְהוּא וַיִּשְׁרֹ אֶרְהֹתֶיךָ: כְּוַנְנוּ
 חֲצִים עַל-יָתֵר: לְבַלְתִּי הוֹתִיר לָכֶם שְׂאֲרֵית: אֲנֹכִי אֶבְלַבֵּל אֶתְכֶם וְאֵת
 טַבְּכֶם: בּוֹשׁוּ וְנִסְיִנְכֶלְמוּ כָּל־כֶּם⁴: כְּפִתָּה כְּלִמָּה כְּנִי: וַיִּכְנַע עַמְּמֵל לָכֶם:
 יִשְׂאֲהוּ עַל-כַּתֶּף: אוֹדֶךָ כְּעַמִּים אֲדֹנֵי אֲוֹמְרֶךָ כְּלֵאמִים: וְלֹאֲתָ לְבַרְכֶךָ
 תִּשָּׂא: וַיַּעַשׂ לוֹ לְשִׁבְעָה גְדוֹלָה: וְאִין כְּדוֹ מְאוֹמָה: שְׂרֵי הַמְּדִינֹת: הַיְיִתִי
 עַד מְמַהֵר: אֶל-תִּצַּא לְרִכְבִּי⁵ מַהֵר: לְעוֹלָם לֹא-יִמוּט: הַמְּלוֹי יְהוָה⁶:
 הִיָּה אֲתָה לָּעַם מוֹל אֱלֹהִים: חֲרַפְתּוּ לֹא תִמְחָה: הַשְׁקִינִי-נָא מְעַט-מִיָּם:
 כִּמְהוּ⁷ בְּמִדְבָר: בְּכָל-הַגּוֹיִם אֲשֶׁר הִדְחִיתִיךָ שָׁמָּה: נַחֲנִי בְּדִרְבָּךְ
 עוֹלָם: וַיְהִי לְנַחֵשׁ⁸: וַיִּרְא יוֹסֵף אֶת-דָּאָחִיו וַיִּכְרַם וַיִּתְנַכַּר⁹ אֲלֵיהֶם: הַסִּירוּ
 אֶת-אֲלֹהֵי הַנֶּבֶר: שְׁלֵמָה אֶהֱבֶנָּשִׁים נְבָרִיֹּת: וְכֹא כִכְפוּ וַיִּקְבָּה: וְכָר
 וַיִּקְבָּה: כִּי שִׁבְעַתַּיִם¹⁰ יָקַם-לָנוּ¹¹: וַנִּתְצַתֶּם אֶת-מִזְבְּחֵיכֶם: מִשָּׁם אֶתְקַנְתֶּךָ¹²:
 סָלַת יְהוָה קָרְבָנוּ: סָרִים פָּרְעִיָה: מִי-אֱלֹהָ כַּעֲב תַעֲוִפִּינָה: כַּעֲוָף
 יִתְעוֹפֵף כְּבוֹדֶם: לְעוֹז כְּמַעוֹז פָּרְעִיָה: טוֹב לְנֶבֶר כִּי יִשָּׂא עַל בְּנֵי-נַרְיוֹ:
 אֲנֹכִי אֲעַרְבֶנּוּ: לְרֹאוֹת עֲרֹנֹת הָאָרֶץ בְּאֵתָם: לֹא יוֹסִיף¹² יְבֹא-כָּךְ עוֹד
 עָרַל וְטָמֵא: אֶת-בְּרִיתִי הַפֵּר: כְּנִי אִסְדִּיפְתוּךָ חֲטָאִים אֶל-תִּכָּא: וַיִּקַּח
 אַחַת מִצִּלְעֹתָיו וַיִּסְגֵר בְּשַׁר תַּחְתָּנָה: הִנְנִי מְבִיא אֶת-עַבְדִּי צִמְחָ: כִּי־הָיָה
 קְוִיתִי יְהוָה: בְּקִיר נְטוּי: קָנֵא קָנֵאתִי לַיהוָה אֲלֹהֵי אֲבֹתָי: אֵיל אַחַת

1 p. n. 2 lion. 3 ל before. 4 כל. 5 defectively written. 6 To (the Lord).

7 How often they rebelled against. 8 Note use of ל. 9 Made himself strange.

10 sevenfold. § 35. 6. r. נתקן. 12 Note the idiom.

נֶאֱחָז בַּסֶּבֶד¹ בְּקֶרְנוֹ: תִּקְעוּ-בָהּ הָרִיעוּ לֵאלֹהִים: וְהִרְיִקְתִּי לָכֶם
 בְּרָכָה: לְאֲמִים יִהְיֶה-רִיק: אֵל שְׂדֵי וְתֵן לָכֶם רְחֻמִּים: בְּרֵן² וְחַד בּוֹכְבֵי
 בְּקָר: וּבָאוּ צִיּוֹן בְּרִנָּה וְשִׂמְחַת עוֹלָם עַל-רֵאשִׁים: עוֹלָה לֹא תִרְצֶה:
 אֶל־תֵּט וּמִן וּשְׂמֹאוֹל הָסֵר רִנְלָךְ מֵרַע: הִמָּה כָּאוּ בֵּית³ לָחֶם³ בְּתַחֲלַת
 קְצִיר שְׁעָרִים: וְקָם שָׁבֶט מִיִּשְׂרָאֵל: לֹא תִשָּׂא אֶת־שֵׁם־יְהוָה אֱלֹהֶיךָ
 לְשׁוֹא: וְשָׂם עַל־שִׁכְמוֹ: הִמָּה שָׁבֶר: וַיִּשֶׁתּוּ וַיִּשְׁכַּרְהוּ: אֵת שֵׁר הָאֲפִים
 תָּלָה:

VOCABULARY.

אָהַב (breathe after) love. אָהָבָה *	בָּחַן try, prove. Cf. בָּחַר.
a loving, love. Mimetic.	בָּטַח trust, confide. בָּטָח <i>m.</i> trust.
אֵוִיל * foolish, fool. אֵוִילָת * <i>f.</i> folly, godlessness. Mn. "Evil."	בֶּטֶן <i>f.</i> belly. R. בט = empty.
אָוֶן (<i>estr.</i> אֵוִן) <i>m.</i> travail, nothingness. אָוֶן is from same r.	בְּלוֹעֵל uselessness. Mn. "Belial."
אוֹת <i>f.</i> sign. Discrim. from אֵת sign of accus. which takes suffixes (אֹתֵי).	בָּלַל * mix, confound.
אָךְ surely, only, yet.	בָּלַע swallow up.
אָלָה * <i>f.</i> oath. R. syn. of אָרַר.	בָּעַל lord, husband, Baal.
אֶלְמָנָה <i>f.</i> widow. Suggests "almoner."	בָּעַר burn, extirpate.
אָמִץ * be strong, of good courage. Mn. "Amoz," (אָמוֹץ) father of Isaiah.	בָּצַר * cut off, separate. מְבָצָר * <i>c.</i> fortress. (Idea?)
אָסַר bind.	גָּאוֹן <i>m.</i> majesty, pride. From גוה. Cf. גָּוִי, etc.
אֶצְבֵּי * <i>f.</i> finger.	גָּבַה * be high. גָּבְהָ high. R. גב, גו = be rounded up, gibbous.
אֶצֶל (<i>estr.</i> אֶצֶל) <i>m.</i> side; <i>Prep.</i> beside.	גָּוִי <i>m.</i> people, nation (rounded together).
אָרֶז <i>m.</i> cedar. Discrim. from אָרֶץ.	גֵּיאַ valley. R. גוה (rounded out).
אָרַר curse. Syn. אָלָה, אָלָל.	גִּלְגָּלִים * <i>m.</i> idols (r. גָּלַל roll), stocks.
אָשַׁם * trespass. אָשָׁם * <i>m.</i> trespass offering, guilt.	גַּם also (both — and). R. גַּמֵּם = bind.
אֲשֵׁרִי * (<i>pl. estr.</i> of אָשַׁר) Hail! Happy!	גַּן * <i>c.</i> garden.
אֲתוֹן * <i>m.</i> she-ass. Syn. תָּמוֹר.	גָּפֶן <i>m.</i> vine (crooked; גַּף = גב).
אֶבְהַל * be troubled, in consternation.	גָּרֶן * <i>m.</i> threshing-floor.
אֶבְיָה * despise; <i>intrans.</i> be despicable.	גֹּשֶׁם * (i) <i>m.</i> shower.
אֶבַד plunder, strip. בּוֹ <i>m.</i> booty.	דָּגָן * <i>m.</i> grain. R. דָּגְדָּה multiply. Deriv. דָּגָּד † fish; דָּגוֹן (fish-god) "Dagon."

¹ thicket.² רֵנָן.³ p.n.

רַל * feeble, poor. R. רלל languish.

Mn. and deriv. "Delilah," the languishing.

הַמָּה * meditate, "imagine."

הַרַג murder, kill.

הָרָה * conceive. Disting. הָרָה.

זָב * flow. Part. זָבָה, זָב.

זָר be strange. Part. זָר.

זַיַת (*cstr.* זַיִת) *m.* olive.

זָמַר * sing, etc. מְזַמֵּר *m.* psalm. Mimetic.

זָנָה play the harlot, be idolatrous.

זָרַח † shine forth (of sun), sprout.

מְזַרְח *m.* dawn, east. R. = scatter.

זָרַע sow. זָרַע *c.* arm. זָרַע *m.* seed.

Associate ideas together. R. akin to preceding and following.

זָרַק * scatter, (espec.) sprinkle.

הַג or חַג (*r.* חַגג) *m.* feast.

הַגֵּר * gird. Note last two radicals and form of first.

חֶלֶב * *m.* milk (sweet). Assoc. with next.

חֶלֶב fat. Mn. "Helbon" (חֶלְבֹּון), celebrated for its wine: Ezek.xxvii.18.

חֲלָפָה * change, exchange. Mn. "Caliph," vicar of Mohammed.

חָלַע * draw out, off (clothing, etc.), deliver.

חָלַק divide, apportion. חָלַק *m.*,

חֲלָקָה * *f.* portion, smoothness, flattery. מְחַלְקֵת * *f.* divisions, classes.

Mn. "Hilkiah" = Jehovah's portion.

חָמָה *f.* heat, rage. R. חָם, akin to חָם. Mn. "Ham."

חָמַל * pity, spare. Cf. ἄμαλός.

חָמַס *m.* violence, wrong. R. (חָם) = be hot.

חָנַן incline, be gracious to. Cf. חָנָה.

חֵן *m.* grace, favor. חָנַם * in vain,

gratis. חָנַה † *f.* favor, supplication.

Mn. חָנָה mother of Samuel.

חָסַף * find refuge in, trust. R. = hasten (to).

חָפֵץ be pleased with. חָפֵץ * *m.* delight. Mn. "Hephzibah": 2 Ki. xxi. 1.

חָץ (*i.*) *m.* arrow. חָצַץ half. R. = divide.

חָצַר *m.* court, hedge. R. allied to last.

חָרַד * tremble. Syn. חָרַד, etc.

חָרָה be hot, angry. חָרָה * heat, anger. R. חָר suggests *char*.

חָרַם devote, destroy. חָרַם *m.* curse, set apart (to destruction). Cf. "Harem."

חָרַף reproach, despise. חָרַף *f.* *ibid.*

חָרַשׁ * engrave, plough. חָרַשׁ * *m.* engraver, artisan.

חָרַשׁ * be silent, dumb.

חָשַׁב desire, impute, reckon. מְחַשְׁבֵת thought, purpose.

חָתַן * join. Part. father-in-law. חָתָן † *m.* bridegroom.

חָטַעַת * *f.* seal, seal ring, ring.

חָטַל * *m.* dew. R. akin to חָל hang (stream) down.

חָטַן * secrete (Moses — body of Egyptian).

חָטַף *m.* little one. R. חָטַף = trip, spring.

חָטַם not yet, before (gen. with Impf. and Inf.). Mn. *term.*

חָטַף * pluck, tear. חָטַף * *m.* fresh leaf, prey, food.

חָיַע * be weary, labor (to weariness).

חָיַב * give; only Imp. חָיַב, חָיַבָה.

חָיַל * wait. Akin to חָיַל.

חָיַח adjudicate, correct. R. = stamp level.

חָיַל * complain, howl, yell.

חָיַק * (Hi.) give suck. Cf. חָיַק be long-necked. Mn. "Anak."

- יָסַד * found, sit together. סוד † *m.* secret, mutual counsel.
- יָפָה * beautiful. Mn. and deriv. "Joppa" (Jaffa).
- יָקָר * precious. Syn. קָבֵד.
- יָרַח * *m.* moon. R. akin to אָרַח wander.
- יָרַח † *m.* month. Syn. חֹדֶשׁ.
- יָרִיעָה *f.* curtain (from its motion).
- יָרֵךְ * *f.* side, loin.
- יָרֵכָה * *f.* side, loin.
- יָשַׁן † sleep. שָׁנָה † *f.* sleep.
- יָשַׁע save. יִשְׁעֵי * (i) *m.* salvation. תְּשׁוּעָה, יְשׁוּעָה *ibid.* Mn. "Joshua," "Jesus."
- יָשָׁר * be upright. יִשְׂרָאֵל upright. Mn. "Jasher."
- יָתוֹם * *m.* orphan.
- יָתַר remain over. יֹתֵר (i) *m.* what is left, string of bow. R. = stretch out.
- כֹּה thus, so = כָּה (כְּכֹה).
- כֹּל * contain, sustain. R. akin to כָּלַל (כל).
- כִּן place, prepare. Mn. "Jachin" (יָכִין), pillar of the temple: 1 Ki. vii. 21.
- כָּזַב † deceive, lie. כֹּזֵב * liar. Mn. "Cozbi" (כְּזוּבִי).
- כֹּחַ *m.* strength. R. akin to יָכַח.
- כָּלַם * be ashamed. כְּלָמָה * *f.* shame.
- כֵּן thus (upright, place, base).
- כְּנָעַן * (and כְּרֵעַ) bow. Mn. "Canaan," i.e. lowland.
- כְּסִיל * *m.* fool. R. = heavy, stupid.
- כָּעַס vex, provoke. פְּעִים † *m.* vexation.
- כְּתָנִית * (כְּתָנִית) *f.* tunic, shirt, χιτῶν.
- כְּתֹף *f.* shoulder. R. press. Cf. כָּתַב.
- לָאם *m.* people. Syn. גוֹי, עַם.
- לָוָה * (r. join) borrow, (Hi.) lend. Mn. "Levi" (לוֹי).
- לָוַח * (r. shine) *m.* tablet. Cf. λύχνος. *
- לָוֶן * (r. stammer) mock, scorn.
- לָקַט * glean. Cf. לָקַח; לִיקַק lick up.
- לְשָׁכָה * *f.* chamber, cell (of temple).
- מְאוּמָה * anything (whatever), from מְאוֹם fleck, spot.
- מָאֵן * (Qi.) refuse.
- מָאָס despise, reject. Syn. of last.
- מְדִינָה * (r. דִּין rule) *f.* province.
- מְהָרַח (Qi.) hasten. מְהָרָה * (*f.*) quickly.
- מָוֵט * move, totter. Mn. "mote."
- מָוַל * cut off (foreskin), circumcise.
- מִוֹל * (מִוֹל) (what is) before, over against.
- מִוְפָת * (r. אָפַת distort) *m.* wonder.
- מְחָה * wipe out, destroy.
- מִין * (r. divide) *m.* kind, species.
- מַלְאָךְ (r. לָאָךְ send) *m.* angel, messenger.
- מְלָאכָה *f.* business.
- מְלָה * *f.* word (poetic).
- מֶלֶח * *m.* salt.
- מְקָה * count, apportion, prepare. Cf. next.
- מְנִיעַ * withhold. Cf. r. מִן (divide) elsewhere.
- מְסָלָה * (r. סָלַל elevate) highway.
- מְעַט little, short.
- מְעִיל * act treacherously, sin. מֵעֵל * *m.* sin.
- מְעִירָה * (r. עִיר be deep) *f.* cave. Cf. עִיר * blind.
- מְרַד revolt. Mn. "Nimrod" (נִמְרֹד).
- מְרֵה * (r. akin to last) rebel.
- מְרָמָה * (r. רָמָה) *f.* deception.
- נָאֵף * commit adultery.
- נָאֵץ * despise. Syn. מָאָס.
- נָדַד wander. נִדְדָה * separation, uncleanness.

נָדַח drive away.
 נָהָה * lead, direct.
 נָחַל wady, valley (with a brook).
 נָחַשׁ * *m.* serpent.
 נָכַר be strange; III. recognize. נִכְרָ*
 נִכְרִי * foreigner.
 נָקַב * pierce, bore. נִקְבָּה † female.
 נָקָה be innocent. נִקְיָ* innocent.
 נָקַם avenge.
 נָשַׁג overtake.
 נָשַׁק * kiss, arm (put on weapons), obey.
 נָתַן * tear down (altars, houses, etc.).
 נָתַק * tear away, out, down, etc.
 סִלְעַת *m.* (cleft) rock. Cf. צוּר.
 סִלַּת * *c.* (fine) flour (as well bolted,
 סִלְלָא).
 סִרְיָם * *m.* eunuch, officer.
 עָב * (ר. עוֹב be thick) *c.* cloud. Syn. עָנָן.
 עָגַל * *m.* (*f.* עֵגְלָה) calf (ר. = roll),
 so called as frolicsome.
 עָרַד * *m.* flock. R. = order, set in rows.
 עָרַף * cover. עוֹף *m.* bird.
 עָז (ר. עֵזוּ bow) *f.* she-goat.
 עָזוּ † be strong. עֵז * *f.*, עֵז *m.* מְעוֹז *
m. strength.
 עוֹל * *m.* yoke.
 עָצַם † be strong. עֲצוּם * strong.
 עָצָם *f.* bone (selfsame).
 עָצַר * restrain. עֲצָרָה † (עֲצָרַת)
 holy day.
 עָרַב * give security, exchange.
 עָרְבָה *f.* plain, "Arabah."
 עָרְוָה * *f.* nakedness.
 עָרַד put in order. עֲרָד * *m.* prepa-
 ration, appraisal.
 עָרַל * (foreskin) uncircumcised.
 עָרַף * (ר. separate) *m.* neck (back side).
 עֵשֶׂב * *m.* herb, plant.
 עָשַׁק * oppress.

פָּאָה *f.* corner. R. open, yawn. Deriv.
 פָּה.
 פָּזַן scatter.
 פָּלַא be wonderful.
 פָּלַל smooth over, set right, intercede.
 R. separate.
 פָּסַל * (i) *m.* (hewn) image.
 פָּרַח * sprout, bloom.
 פָּרַר break, make void. R. פָּר divide.
 פָּשַׁט * strip, put off.
 פָּתַה * eutice. פְּתִי simple(ton).
 Cf. פִּתְחָה.
 צָוַד * hunt, fish. מְצוּדָה † *f.* fortress,
 etc. צִיד † game, provision.
 צַל * *m.* shadow. Mn. "Zillah" (צִלָּה).
 צָלַח prosper.
 צָלַע * *f.* side, rib.
 צָמַח * sprout. צְמַח † = Messiah :
 Zech. iii. 8.
 קָהָה (ר. be stretched) wait, hope. קָו †
m. line. הִתְקַוָּה * *f.* hope.
 קִיר (ר. encircle) *m.* wall.
 קָנָא † (ר. be red) be jealous. קִנְיָה *
f. jealousy.
 קָרַן *f.* horn.
 קָרַע rend (the garment), tear away.
 קָשַׁב * attend. R. stiffen, point (the
 ear, etc.).
 רָבַע * lie down, crouch.
 רִיחַ *c.* breath, spirit.
 רוּעַ * shout. תְּרוּעָה *f.* shout, hurrah.
 רוּץ run. Suggests in sound and (dis-
 tantly in) sense roots.
 רוּק † be empty. רִיק † *adj.*, רִיק †
adj., רִיקוּם † *adv.* vain, without
 cause. Mn. "Raca": Matt. v. 22.
 רָחַם (ר. be soft) show mercy. רַחֲמוֹם †
 merciful. רַחֲמִים * *m.* womb. רַחֲמִים
 mercy.
 רִיחַ *m.* savor, odor. Cf. רִיחַ of same r.

רָנַן rejoice, shout. רָנָה * *f. ibid.*

Mn. "Arnon" (אַרְנֵן).

רָעַשׁ * tremble, quake. רָעַשׁ † *m.*
earthquake.

רָצוֹן be pleased with. רָצוֹן *m.* ac-
ceptance.

רָצַח kill. R. רָעַח = touch: רָעַח the
earth, in running; רָצַח *adhere* to
one; רָצַח and רָצַעַן touch hard,
kill, crush.

רָצַעַן * break, crush.

רֹשׁ * *c.* one sheep. Related to רֹאֵשׁ
as שׂוֹר is to שָׂרָר.

שָׂרָר † serve for hire. שָׂרָר * wages,
hire.

שָׂמְלָה † *f.* robe, garment; or שָׂמְלָה *
f. ibid.

שְׂמָאל (א inserted) *m.* the left side
(as the שְׂמָלָה was worn there).

שְׂעִיר hairy; goat.

שֵׁנָה * *m.* hair.

שֵׁנָה * *f.* barley (as bearded).

שֵׁבֶט *c.* rod, sceptre, tribe.

שָׁוָא (r. perish) *m.* vanity. Suggests
show.

שַׁעֲרַי * *m.* gatekeeper. *Cf.* שַׁעֲרַי.

שָׁחַר * *m.* morning (gray). R. over-
spread.

שֵׁכָם * *m.* shoulder. Mn. "Shechem."

שָׂבַר † drink (oneself full). שָׂבַר †
m. strong drink.

שָׁמַם (r. be stiff) be waste, astonished.

שִׁמְהָ * *f.* astonishment, waste.

שִׁמְמָה *f. ibid.*

שָׁקָר *m.* falsehood; *adv.* falsely.

תַּבְּלָל * (r. יבֵּל flow) *f.* world (in-
habited).

תְּהוֹם * *m.* the (great) Deep. Mimetic.

תָּלַל * hang (impale). *Cf.* תָּלַל, תָּלַל.

תָּמּוּל * (= אֶתְמוּל = מוּל, אֵת, מוּל) *adv.*
over against, yesterday. See מוּל.

תָּנַד wander.

תְּפָאֲרָה (תְּפָאֲרָת) *f.* beauty, glory.

תִּמְדָה *f.* desire.

תָּפַר confer, found.

מָטַר *m.* rain.

נָדַד separate.

פִּילְגֵשׁ *c.* concubine.

פָּרַד separate.

APPENDIX II.

(A). — LIST OF SYNONYMS.¹

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| <p>1. כֶּשֶׁל, נָפַל, אָבַד.</p> <p>2. הִפְצִין, בָּחַר, אָוַה, אָהַב, אָבָה, רָצָה.</p> <p>3. נָדַיב, נָגַד, מָלַךְ, בָּעַל, אָדוֹן, שָׂר, סָרִיס, נָשִׂיא.</p> <p>4. וָבַר, גָּבַר, אָנוּשׁ, אִישׁ, אָדָם, נִקְבָּה, אִשָּׁה; מְתִים.</p> <p>5. חָבַל (rarely), גָּבַל, אָרַץ, אָדָמָה, יָעָר, מְדִינָה, נִבְשָׁה, חָרְבָה, שָׂדֶה, תִּבְלָה.</p> <p>6. הִנָּה, הִיבַל, גָּוַר, בְּיַת, אָהַל, שָׁבַן, סָבָה, לִין, יָשַׁב.</p> <p>7. בָּסִיל, הָלַל (sometimes), אָוִיל, נָבַל, פָּתִי, נָבַל.</p> <p>8. עָוֹן, מָעַל, חָטָא, אָשָׁם, אָוִן, רָשַׁע, רָעַע, פָּשַׁע.</p> <p>9. שָׁחַר, יָר, בָּקַר, אֹר.</p> <p>10. פָּלָא, מָרָא, מוֹפֵת, אוֹת.</p> <p>11. שָׁמַע, קָשַׁב, עָנָה, אָוִן (answer).</p> <p>12. פָּעַם, אָחַד.</p> <p>13. תָּפַשׁ, חָנַק (Hil.), אָחַז.</p> <p>14. שָׁנָא, רָרַף, עָר, אָיַב.</p> <p>15. שָׁעִיר, שָׂה, צָאן, עֵז, גָּבַשׁ, אָיַל.</p> <p>16. לֹא, בִּלְתִי, אַל, אָוִן.</p> <p>17. לָחַם (Q.), סָרַף, בָּעַר, אָבַל, צָר.</p> <p>18. יָהַנָּה, אָלוֹהַ, אָלֹהִים, אַל, אָרְנִי, שָׂדִי, יָקִלִּין.</p> | <p>19. קָלַל (rarely), בָּרַךְ, אָרַר, אָלָה.</p> <p>20. עָגַל, חָיָה, בָּקַר, בַּהֲמָה, אָלָה, שׂוֹר, פָּר.</p> <p>21. תָּם, צָדֵק, יָשָׁר, חָסִיד, אָמֵן.</p> <p>22. נָאָם, מָלָה, דָּבַר, בָּשַׁר, אָמַר.</p> <p>23. קָנָה, קָחַל, קָבַץ, לָקַט, אָסַף (rarely).</p> <p>24. צָרַר, צוּר, אָסַר (last two rarely), קָשַׁר.</p> <p>25. מָסָלָה, יָדַף, אָרַח.</p> <p>26. כָּפַיר, אָרִי.</p> <p>27. יָסַף, אָרַף.</p> <p>28. חָטָא, לָבַח, אָשָׁם, אָשָׁה (cf. 8), קָרַבָן, עָלָה, נָסַף, מְנַחָה, תְּרוּמָה, תְּנוּפָה, שָׁלַם, שָׁחַט, קָטַר.</p> <p>29. חָמוּר, אָתוֹן.</p> <p>30. עָוִן, מוֹצֵא, בּוֹר, בָּאָר.</p> <p>31. שָׁקַר, מָרָמָה, פָּתָה, בָּזַב, בָּגַד.</p> <p>32. שָׁמָלָה, בְּתַנֵּת, לְבוּשׁ, בָּגַד (שָׁלְמָה), שָׁק, שָׁק.</p> <p>33. פָּרַד, מָנָה, חָלַק, בָּקַע, בָּדַל, פָּרַר.</p> <p>34. פָּחַד, יָרָא, חָתַת, חָרַד, בָּהַל, רָעַשׁ, רָגַז.</p> <p>35. יָצָא, חָלַף, דָּרַךְ, בָּרַח, בּוֹא, עָבַר, סוּר, סָכַב, נִשְׁגַּח, נָסַע, נוּם, יָרַד, שׁוּב, רוּץ, עָלָה, רָגַל (These verbs</p> |
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¹ The term is here used with some latitude; the object being to associate together as many of the words used in *this Grammar*, having a *kindred meaning*, as possible. Nouns and adjectives as well as verbs, are taken, if necessary, as representing roots and, generally, but one representative of a root is used, unless it be as expressing a different shade of meaning.

of motion are put together for convenience.)

36. כָּלֵם, חֲרָף, בְּזוּה, בּוֹשׁ.
 37. שִׁלְל, טָרַף, בּוּז.
 38. נָעַר, יָלַד, כָּבַד, בְּחֹר.
 39. צָרַף, נָסָה, בָּחַר, בָּחַן.
 40. יָחַל, חָסָה, אָמַן (Hi.), בָּטָח (Qi.), תִּקְוָה.
 41. רָחַם, בָּטָן.
 42. שָׁכַל, יָדַע, חָכַם, בִּין.
 43. מָרוּם, הָר, גִּבְעָה, גְּבוּה, בְּמָה.
 44. פָּעַל, יָצַר, חָרַשׁ, בָּרָא, בָּנָה, עֲשָׂה.
 45. קָצַר, קָצָה, בָּצַר.
 46. שִׁפְלָה, עֲמַק, נָחַל, גִּיא, בִּקְעָה.
 47. רִגַל (spy out; cf. 35), דָּרַשׁ, בָּקַשׁ.
 48. שְׂמוּעָה, מִלְאָךְ, בִּשָׂר (cf. 22).
 49. עוֹר, בִּשְׂפָר.
 50. בִּפְלָה, בְּתוּלָה, אָמָה, בֵּית, שִׁפְחָה, גִּעְרָה.
 51. נִשְׂא, רוּם, גָּאוֹן.
 52. בָּדָה, בָּפַר, גָּאֵל.
 53. אֲנָשִׁי מִלְחָמָה (חַיִל), גִּבּוֹר.
 54. יָכַל, תּוֹק, אָמַן, גָּבַר.
 55. לָאֵם, עַם, גּוֹי.
 56. שָׁבָה, שָׂאֲרִית, גּוּלָה.
 57. שָׂמַח, רָנַן, רוּעַ, גִּיל.
 58. שָׁלַם (Qi.), בָּלָה (Qi.), גָּמַל.
 59. נָדַח, יָרַשׁ, יָרַשׁ (Hi.).
 60. בָּטַר, יָרָה, נִשְׂחַם.
 61. רָדַף, דָּבַק (cf. 14).
 62. מִצְוָה, חֹק, בְּרִית, דָּבָר, מִשְׁמָרֵת, מִשְׁמָרֵת, מִשְׁמָרֵת, תּוֹרָה.
 63. מִשְׁפָּחָה, אָרַע, דּוֹר.
 64. עָנִי, אֲבִיוֹן, דָּל.
 65. רוּחַ, שָׂוָא, אָנַן (cf. 8), הִבָּל, רִיקָם, הִנָּם.

66. יָרָה, נָמַר, בָּרַף, הָלַל (cf. 7), שִׂיר.
 67. רַב, הִמּוֹן.
 68. טָבַח, חָרַם, חָלַל, בָּלַע, הָרַג, שָׁחַט, קָטַל, מָחָה, (Hi.), מוֹת, בָּרַת (cf. 28), שָׁמַם, שָׁחַת, See 1.
 69. נָתַן, טָרַף, הִבְדֵּף, חָרַם (cf. 17), שָׁבַר, קָרַע, (cf. 33), פָּרַץ, נָתַן, נָתַן (cf. 46), נָחַל, נָהַר, יָאֹר, זוּב.
 70. נָבַר, גּוֹר, זוּר (cf. 6).
 71. קָרָא, יָלַל, (צָעַק) זָעַק.
 72. פָּרַשׁ, שׁוּץ, אָרַע, אָרַח.
 73. נָטַע, אָרַע.
 74. שָׁפַף, רִוַק, נָסַף, יָצַק, אָרַק.
 75. תִּקְוָה, קוֹ, חָכַל (cf. 40).
 76. מִשְׁתָּה, מוֹעֵד, חָג, עֲצָרָה.
 77. שָׁבַת, עוּב, בָּלָה, חָדַל (cf. 58), תָּמַם.
 78. יָרָה, חָדַשׁ.
 79. יָחַל, חָלָה, בָּכָה, חוּלַל (cf. 40), רָע, (cf. 8), צָר, עָמַל, יָנַע.
 80. קִיר, חוֹמָה.
 81. נָבָא, חוּזָה.
 82. הָיָה, חָיָה.
 83. מִשָּׂא, חוּזוֹן (cf. 82), חָלֹם.
 84. שָׁנָה, חָדַשׁ, חָלַף.
 85. פָּשַׁט, חָלַץ.
 86. עֲבָרָה, פָּעַם, חָרָה, אָף, חָמָה, קוֹצָף.
 87. רָחַם, נָחַם, טוֹב, חָסַד, חֲנַן, חָמַל, See 2.
 88. שָׁדַד, עִשְׂק, חָמַם.
 89. קָבַשׁ, נָקָה, טָהַר (Q., Ni.), See 21.
 90. יָלַד, טָף (cf. 38).
 91. בָּרַד, יָד.
 92. נָתַן, יָהַב.
 93. שָׁבַר, תִּירוּשׁ, יוֹן.
 94. יָרָה, חָסַר, נָבַח (Hi.), לָמַד, בָּקַד, עָנָה, נָחַם (Qi.),
 95. חוּלַל (הָרָה), יָלַד (cf. 80).
 96.

97. תְּהוֹם יָם.
 98. יָעַד, (Qi.) יָסַד.
 99. יָעַץ, (Ni.) יָסַד.
 100. תִּבְאֶרֶת, כְּבוֹד, הַמְדָּה, יָקָר.
 101. נִצָּר, נִצַּל, (פִּלְט) מִלֵּט, יִשְׁעֵי שְׁמֵר, שְׁמֵר.
 102. יָשָׂא, יָתַר.
 103. רָחֵץ, כְּבַס.
 104. סָמַךְ, בּוּל.
 105. קוּם, עָמַד, (יָצַב) נָצַב, בּוּן (Hi.).
 106. עָצוּם, עֵז, כֹּחַ. See 54.
 107. בָּה, בֵּן.
 108. קָפַר, מָמַן, קָסָה, (cf. 52), צָפַן, סָתַר, (cf. 6), סָפָה.
 109. סָפַר, חָרַשׁ, כְּתַב, (cf. 44), (cf. 22).
 110. צָנָא, יֶרֶךְ, זָרוּעַ, כְּתִיב, שָׁבַם.
 111. קָרַב, כְּלִיּוֹת, נָפֵשׁ, לֵב.
 112. קָנָה, עָרַב, מְכַר, לֹוֹה.
 113. שָׁלַחַן, לֹוֹחַ.
 114. עָרַב, חִשְׁדַּי, לֵילָה.
 115. לָקַח, לָבַד, See 13.
 116. נָאֵץ, מְנַע, מָאֵס, לֹוֹץ, מָאֵן. See 36.
 117. מְצוּדָה, מְעוּז, מְגִדֵּל, מְבַצֵּר, מְצוּר.
 118. רָעָה, מִדְּבַר, מְגִרֵשׁ.
 119. זָנַד, מוּל.
 120. מִשְׁכֵּן, מְקֻדֵשׁ, (אֹהֶל) מוֹעֵד.
 121. פָּסַל, מִצְבֵּה, גְּלוּלִים, מוֹבֵחַ.
 122. שִׁיר, מוֹזְמוֹר. See 66.
 123. מוֹצֵא, קָדַם, מוֹרַח, (with שְׁמֵשׁ).
 124. קָנָה, לָשְׂבַט, מָטָה.
 125. מִשְׁבָּב, מָטָה.
 126. פָּעַל, עֲבוּדָה, מְעִשָּׂה, מְקַלְכֵּה.
 127. קָפַץ, מְנַט.
 128. קָרָה, מְצָא.

129. הָמוּן, מְקַנָּה, (cf. 67), כְּבֵד (cf. 100).
 130. סוֹר, מָרָה, מָרַד, (cf. 35).
 131. מִלְּוֶה, מִשְׁלָה.
 132. פִּילֵנֶשׁ, וְנָה, נָאֵף.
 133. רָאָה, צָפָה, (cf. 82), חָזָה, נָבַט.
 134. קָרַב, נָגַשׁ.
 135. שָׁקַט, נוּחַ.
 136. תָּעָה, נוּעַ, מוּט, נָדַד.
 137. חֲלַק, גּוֹרֵל, יֹאחֲזֵה, נִחְלָה. See 33.
 138. שָׁלַח, נָטָה.
 139. עוֹלָם, עַד, נָצַח.
 140. כָּפַר, (cf. 52), נָשָׂא, (cf. 51), סָלַח.
 141. עָצַר, סָנַר.
 142. צוּר, אָבֶן, סָלַי.
 143. עָזַן, עָבַד.
 144. שָׁרַת, עָבַד.
 145. קָהַל, עֲצָרָה, מוֹעֵד, עָדָה.
 146. צָאֵן, עָדָר, (cf. 15).
 147. צָפּוֹר, עוֹף.
 148. אָתַר, עָם.
 149. שָׁאֵל, (Hithq.) חָנַן, פָּלַל, תִּפְקָה, תִּחְנָה.
 150. צָמַח, פָּרַח, פָּרָה.
 151. פָּתַח, דָּלַת, (cf. 7), פָּתָה, שָׁעַר.
 152. חָיַל, (cf. 53), צָבָא.
 153. יָרָה, אֶצֶל, צָלַע.
 154. צָרַר, קָנָא, (cf. 24).
 155. בָּטָן, (cf. 41), קָרַב, (cf. 111), תָּוֹף.
 156. עִיר, קָרְיָה.
 157. שָׂכַב, רָבַץ.
 158. נָשָׂא, (cf. 51), רוּם, (cf. 51), See 43.
 159. חוּץ, רָחַב.
 160. פָּרַשׁ, רָכַב.
 161. קָרוּב, אָח, רֵעַ.
 162. רָפָה, רָפָא.

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